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THE MIZAN UL HAQQ

OR

BALANCE OF TRUTH.

REV. C. G. PFANDER, D.D.

THE

MIZAN UL HAQQ;

OR,

BALANCE OF TRUTH.

BY

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MIZAN UL HAQQ.

INTRODUCTION.

"TO GOD BE PRAISE!"

BOUNDLESS thanks and countless praises are due to Him, the Unique, the omniscient Creator and allwise Ruler, whose eternal Being knows no change, whose great glory no diminution, and whose most holy Person is the wellspring of truth and pardon, the fountain of guidance and mercy!

His endless gifts and benefits are ever shining forth; true knowledge is hidden beneath the curtain of His glory; and His universal favours are as evident as the sun, to the guests in the dwelling of knowledge, and the seekers of truth!

It is clear to those who are learned, and to those who are acquainted with the regions of deep thought; that man, being a student in the school of existence, it is needful that he should acquire, before all other things, the science of self-knowledge; that is to say, that in the first place he should become learned in the things pertaining to himself. For this is the key to the gate of the knowledge of God; because, if one pays no heed to the cravings of his own soul, and makes no effort to learn what they are, or examine his own inclinations and desires; being ignorant of his own inner condition, he can certainly know nothing of divine things. To such persons the gate of divine knowledge is shut, and they are thus cut off from approach to the throne of God; and so long as they pay no attention to the affairs of their hearts, that gate cannot be opened to them. And self-ignorance has become the cause of ignorance of God to such a degree, that some persons, on that account, deny the existence of a divine revelation, and even revile it with unseemly words. But the thoughtful person who meditates upon his own being, and carefully considers the desires of his heart, will perceive that it is but one desire which is the source of all those wishes that constantly are urging him, and which, day and night, with a thousand devices and plans, he strives to satisfy and dispel. And this desire has a place in the hearts of all flesh; yea, even in the hearts of savage and ignorant nations.

This foundation desire is that universal craving which leads mankind to seek after that true happiness, without which there can be no rest of heart; no peace. It is on this account that all, from the highest to the lowest, endure labour and trouble to find the desire of their hearts; to arrive at this happiness. Thus some, knowing nothing of themselves, or of the real desiring of their souls, think that their inner cravings will be satisfied with indulgence in gaiety and pleasure; and so surrender themselves to carnal lusts, and to traffic in the wares of sensual delights.

In this way they nourish to the last degree their carnal cravings; and to whatever extent they may acquire worldly gratifications, in the end, in the place of obtaining the fondly dreamed-of peace of heart and ease of conscience, they only increase vexation of spirit and trouble of heart; and so, finding only sorrow instead of blessedness and joy, they become still more despairing and unhappy. Others think that their happiness consists in abundance of wealth, and so, heap treasure upon treasure. But how great soever may be their acquisitions of this world's carrion, with ardent thirst they seek yet more and more, and contentment can find no place in them. At last the waves of death approach; and, leaving their profitless treasures behind, or ever the bark of their hopes had reached the wished-for shore, they sink in the ocean; and all the riches, which they vainly thought would bring happiness to their souls, they leave to others, who, as *they* did, love this fleeting world, and pass away. Others again imagine that they will find this happiness in much learning; but they consider not that the sciences of the world are but human; and that, their authors being untaught in the school of divine revelation, those sciences are but things discovered by the reason; and being taken, like the pleasures we have spoken of, from the passing world, are placed on an unstable structure. And they ask not themselves "Can this never-dying soul, which is ever seeking true knowledge and perpetual happiness, be satisfied with that knowledge which is only the fruit of a perishing tree?"

So again, some seek the happiness of their souls in worldly pomp and show, and others again by different paths; but all, in their own way, think they can seek for, and obtain peace and joy. But with all these, no one of them can find the sought-for happiness, from the fruits of the perishing world; for the everlasting soul of man can never be satisfied with such material and withering food.

Can it be that the fleeting, failing world, with its grandeur,

power, and wealth, should make the undying spirit of man truly happy? It cannot! Therefore man, knowing that the cravings of his soul after true and abiding happiness cannot be met by the pleasures of this lower world, must look up to the spiritual world; and seek what he needs from the self-existing and unchangeable God; for the fruition of these desires is bound up with Him and the knowledge of Him. It is therefore of the first necessity, that he who wishes to realize the cravings of his soul, and to acquire true happiness, should find God, who is the source of this happiness; and drinking from Him the water of eternal life, and assuming the badge of His service, should obtain a place in His favour. For truly, this is the divine purpose in the creation of man; and not that he should live for eating and drinking, the acquisition of wealth and power, or honour, reputation, and authority. In short, since man was created only that he might render perpetual service to God, and enjoy eternal happiness; it is while he is in the world that he must be prepared and fitted for that never-ending felicity. Therefore, it is the first and most important duty of every one to secure the attainment of that happiness, and the realization of the design of his creation; and never to rest until he knows God as he should. But he who considers not this most weighty matter, and wastes his time only in self-gratification and worldly business, will come under the wrath of God.

But how shall we know and find the incomprehensible and invisible God? Can it be by the power and guidance of our reason only? No, indeed! How can human reason grasp that infinite, eternal, most glorious Being? And what figure can it paint on the tablet of imagination to represent the invisible God? Reason can understand and judge of only those things which it has reached through the agency of the senses; and the world which it has grasped is but that which is visible: it can never reach the invisible world. On this account, man can understand by his reason, only so much of the invisible being of God as He has made known by the world which He has created. Thus man may be able to argue from contrivance, a contriver; and from the creation, a Creator: and the formation and establishment of the world will lead him to think, "Most certainly there is a Creator of all things!" And contemplating the powers which regulate the movements of the universe, and particularly the relations of dependence and support which subsist between the several parts of the creation; and the furnishing to every creature, of

organs and members most wisely adapted to its necessities, as, for instance, the seeing eye, the hearing ear; and, indeed, from many other things of this kind which are witnessed in the world, he is able to perceive that God is almighty, eternal, omniscient, allwise, and benevolent. And as man is able to distinguish by his reason and conscience between good and evil, justice and injustice, right and wrong, rewards and punishments; so he will acknowledge the Creator of the world and of mankind, to be one who is just and holy; the bestower of favour and reward upon the obedient, and the pourer out of wrath and punishment upon the transgressors. But without a divine revelation, nothing beyond this can be known of the Creator, from the creation. And although man may know and accept God with the above-mentioned attributes; yet, in regard to this limited knowledge of Him, he cannot attain perfect certainty. The case of the heathen, when carefully considered, will be a sufficient proof of this. Many heathen acquired much knowledge by their intelligence and sagacity; yet they ceased not from the worship of idols, and even now continue to practise their ancient customs and ceremonies. They never even reached the certain knowledge of one, eternal, almighty, omniscient, allwise, merciful, righteous, and holy Creator of heaven and earth.

It must not be overlooked that it is not only reason which guides and influences man: the passions also have a power; and these have obtained such a hold on man, that generally they render the eye of reason blind, and entirely overrun the country of his being. On this account it is not possible that man should attain, by the evidence and approbation of his reason, to the knowledge of God, in the above-mentioned degree; or that he should of himself both overcome his passions, and acquire the power of altogether doing that which conscience and reason pronounce to be right and praiseworthy.

But if we should suppose that man could attain by his reason that amount of the knowledge of God which we have mentioned above; yet by this the cravings of the immortal soul cannot be satisfied. For he cannot by his reason alone obtain a perfect and complete apprehension of those divine attributes; neither can he of himself learn what is the will of God concerning mankind, nor how mankind can be made acceptable to Him, nor how His favour is to be obtained. For even the Greek philosophers, who were the most learned men among the heathen of ancient times, con-

fessed the feebleness of their powers of mind in this respect, and asserted that the creature could not apprehend the will of the Creator. So then, as man is ignorant of these matters, how can he learn the will of God? And if he has not acted according to the will of God, how can he obtain His favour? And not having His favour, by what means will he attain true happiness? The case being thus, it becomes necessary for the satisfying of the cravings of the human soul after eternal happiness, that God should make known in an intelligible manner, His most high will concerning mankind. And there can be no doubt that the glorious God has implanted this desire of supreme happiness in the hearts of men only in order that they might obtain it. Since, then, it has been established that without a divine revelation man cannot reach his highest good, such a revelation is, above all things, necessary to him. Therefore, those persons who think that man is able, by reason alone, to find the way of knowing God and His will, and of obtaining His favour and the means of reaching true and eternal felicity, and that therefore there is no necessity for a divine revelation; have fallen into false imaginations and the snare of error, and have forgotten how many men, thousands of years before themselves, plunging into this fathomless ocean, have never, any one of them, been able to find the jewel they desired so much. And man, being thus unable with the dim torch of his reason, to travel to the wished-for goal, can only by the bright sunrise of truth, even the light of the Word of God, find his way to that perpetual resting-pleac. And such a special revelation has God, out of the abundance of His mercy, vouchsafed to the sons of men; that by it, they might understand the things concerning salvation; which are beyond the power of reason to discover; and in which He has explained His will and purpose concerning man, and also His commandments and prohibitions to them.

Now, there are many and conflicting religions in the world, and every nation considers its own religion true; but it is impossible that all should be of divine origin; indeed, only one can be true and of God. In this connexion it will be asked, "What are the genuine marks of the true road which God has appointed; and how can it be distinguished from other paths?" The answer is, that if the cravings of the human soul, and the desire of the human conscience; and, yet again, the attributes with which the Unchangeable One has declared Himself in the universe, are scrutinized and pondered over, the desired characteristics will immediately

appear. That is to say, since God is eternal, and His most holy Person can know no change, in whatever way He has manifested Himself in the visible creation, in the preservation of the world, and in man's heart, exactly so will he show Himself in His revelation. Therefore the truth of a written revelation may be demonstrated by the five following criteria; and the marks which have been asked for will, by these criteria, be made known.

I. A true revelation must satisfy the cravings of the soul of man for eternal happiness. These wants of the human soul may be designated as follows: (1) Man needs to know the truth concerning himself and concerning God: that is to say, he requires a perfect knowledge of the attributes of God, of His holy will and pleasure; of the design of God in his own creation; and of the means by which this end is to be realized. For how can man attain true happiness if he knows nothing of these things? (2) Man needs the pardon of his many shortcomings and transgressions; for he feels in himself that he is a defaulter in the sight of his Creator, and that in thought, word, and deed he does not behave as he ought; and so on every side his conscience bears testimony to his being a sinner against God. Since, then, it is clear that, by his many faults, man is a shortcomer and transgressor, it is needful that he should have salvation from the punitive consequences of his guilt; and that every unfulfilled duty should be compensated; otherwise he cannot obtain eternal blessedness from God. For how can defaulters and sinners approach God, and be accounted worthy of glory and joy? (3) Besides this necessity for the forgiveness of sins, the spirit of man needs to become good, pure, and holy. Thus man disciplining himself daily, must attain unto purity and holiness; and so unto communion with the high and holy Lord of lords.

For until he has found the satisfaction of his soul's necessities, and acquired inward purity and holiness, he cannot be acceptable before God, nor share His grace and blessing. And as the true happiness which he desires is dependent on this inward purity and sanctity, without it true happiness cannot be attained. Therefore, as these three necessities of the human spirit are implied in its cravings after perpetual happiness, no one who has not found the knowledge of the truth, and stood justified before his Maker, and has not cleansed his heart from impurity, can by any means enjoy the true and boundless happiness which is found only with the glorious God. It is a well-known fact that the idea of satisfying the inner cravings

explained above, is prevalent even among the heathen; for they also know their need of true happiness, and constantly seek after what they imagine to be the truth. The sacrifices, too, which they offer to obtain pardon, form a decisive proof of their acknowledging themselves to be guilty sinners; and their many vows and self-mortifications bear abundant testimony that the desire after holiness is not unknown to them. It is thus clear that the heathen have this desire after true happiness. Now, as long as this desire which the high and holy God has fixed indelibly in the spirit of man remains unsatisfied, he cannot attain perpetual felicity; nor can that desire, as we have shown above, be met by self-gratification, nor by the discoveries of reason and intelligence. And God, of His supreme wisdom, has implanted this desire in man's soul only that, by its full satisfaction, he might find eternal blessedness. Therefore it is imperative that a divine revelation should meet that desire; and, as has been expressed above, since the chief design of a divine revelation is to still the cravings of the human soul, beyond all controversy, that which does not do so is of no profit at all. On this ground, to whatever sect or religion a professedly written revelation may belong, if it does not satisfy the cravings of the human soul, of a certainty neither that book nor that religion are of divine origin.

II. A true revelation should be in accordance with the dictates of the conscience which God has established in man's heart. Conscience is that inward power and feeling, placed by God in an ineffaceable manner in the heart of every one, by which man distinguishes good from evil, truth from untruth, what is pleasing to God from what pleases Him not, and by which he feels the presentiment of reward and punishment.

And although the consciences of some persons, on account their being overcome by sensual desires, or habituated to the commission of evil, become exceedingly feeble, and even appear as if annihilated, yet among all classes of men, the distinguishing between truth and error, and what is pleasing or displeasing to God, and generally between acts which claim approbation and those which demand punishment, is an established fact. And everywhere, among all nations, the power of conscience is so much at one, as that lying, fraud, adultery, theft, robbery, and crimes of this sort, are considered reprehensible, and worthy of punishment; and, on the other hand, truth, uprightness, goodness, mercy, and love, are held to be right; and those persons who practise them

accounted worthy of reward. Now, a true revelation must accord with the suggestions of conscience. Thus the things which conscience pronounces evil and untrue, and unacceptable to God, must be so described by the true revelation; while those things which, according to conscience, are good and acceptable to Him, the divine revelation must explain as such; for a true revelation cannot be at variance with those things which the divinely-implanted conscience requires, but must explain them more clearly and completely.

III. Since God has explained Himself by the conscience as just and holy; that is to say, as the friend of the righteous and the punisher of transgressors, a true revelation must also exhibit Him with these attributes. And as conscience urges men to goodness and holiness, so also should the true revelation excite them to the acquisition of these important principles, so that they should not only be pure and holy outwardly, but inwardly too.

IV. Since God is eternal, absolute, and unchangeable, it is necessary that a true revelation should set Him forth with these attributes; that is to say, that just as when the universe is contemplated intelligently, God is recognised as One, Eternal, Almighty, Omniscient, Allwise, Merciful, and the Creator of heaven and earth, so the genuine revelation should describe Him as such.

V. There must be no real contradictions in a true revelation; that is to say, the important particulars and doctrines contained in the inspired books must be agreeable to one another. For when two particulars contradict one another, one of the two must be false. Thus, contradiction between two important doctrines or particulars in a book professing to be a divine revelation, will show that the book in question is not of divine origin; because, as each and all of the attributes of God are perfect, and as He, the most perfect One, can know no deficiency or change, His words also must be free from contradiction and discrepancy.

The knowledge and wisdom of God being so much more vast and complete than that of His creatures, it is possible that the book which satisfies the above five criteria, that is to say, the truly inspired revelation, will set forth some mysteries and truths which transcend human reason. That such mysteries should be found in it cannot be a cause of astonishment, because in the universe there are many things beyond the power of reason to comprehend.

For how much soever man may understand of the properties and effects of material things, and how to profit by them, their

inner causes he cannot understand. But passing from this, it is not only probable that God should set forth in His Word some attributes which have no similitude in the universe, and which are incapable of comprehension by the human intellect; but, more than this, it is necessary that in order to distinguish Him in the highest degree from other existences, there should be in the Holy nature of God attributes peculiar to the Godhead, of which there could be no likeness in any creature. If it were not so, there can be no distinction between the Creator and the creature, the worshipper and the worshipped.

And, this being the case, who is there that dares say that in Him there must be only such and such attributes; or that He should have exhibited certain attributes in a certain manner; thus measuring the great Creator by his own feeble reason, appointing limits to the boundless and incomprehensible One, and opposing Him who is Allwise, Almighty, and Absolute! Surely those who entertain such false imaginations are worthy of severe punishment, and are subject to the wrath of God. To conclude: What we have hitherto said concerning the criteria of a true revelation will suffice; and, if it please God, we will explain the characteristics of a true prophet, and the criteria of the prophetic office in the beginning of Part III. of this book.

Now, if any one will attentively compare the books of the heathen with the above criteria, he will perceive at once that the religious books of faith and worship which are current among them, have not proceeded from divine inspiration, and are of the nature of fables. For, setting aside the fact that these books cannot satisfy the cravings of the human soul after true and eternal happiness, they are altogether at variance with the attributes of the Divine Majesty and His holy will concerning mankind; and are the source of false doctrines and foolish imaginations, which alienate man from his Creator God, and compel him to worship idols. But it is not necessary for the Mohammedan inquirers after truth to examine the religions of the heathen; the duty incumbent upon them is to search the three books which they already believe, viz. the Old and New Testaments, and the Koran. And the question, the settlement of which is necessary for their peace of heart, is this: "Is the Koran the Word of God, or are the books which the Christians use His Word: or, are all three books confirmed and established revelation?" But as all those who are acquainted with the three books well know, and as will be treated of in the

proper place, many of the matters contained in the Koran do not agree with the contents of the Old and New Testaments; and so it is impossible that both can be the divine word: only one must be true.

Therefore, let us set prejudice and bigotry aside, and let us pray to God for help and the light of His guidance; that, as seekers after truth, we may, with sincere heart and diligent care, examine those books, and be able to distinguish truth from error; for this matter is of such importance, that the true inquirer cannot be indifferent about it. Salvation and destruction depend upon it; and he who is not guided into the right way will certainly go by the highway of error to the desert of perdition. Thus, is it by all means necessary for him who seeks the way of truth to give all his energies to the search. Again and again should he offer up his petitions to Him, who knoweth our needs, nor cease from prayer and inquiry until he finds that way. Our object in writing this book is not controversy and strife: it is only to enable those Mussulmans who are earnest seekers of the truth to attain the object of their desires, by laying before them the state of the case. Therefore, O thou who readest this book, thy friend who has written these pages out of a desire for thy eternal happiness, and on account of the love which he owes to his fellow-men, begs thee to bring to their consideration a sincere heart and an undistracted mind; that, laying bigotry aside, thou mayest read them through again and again. And do thou pray for His grace who is the Dispenser of light, in order that thou mayest find the truth; for until a man is illuminated by His light, he cannot find the path of truth and happiness. And as the sun is seen by his own light, so can we only know God by His own light. But if, by the blessing of God, thou findest the truth, turn not away from it, no matter whence thou hast obtained it; for to despise the truth is to despise God; and whoever despises God, Him also will God despise.

This treatise is divided into three Parts; in which, in the case of the Gospel and the Koran being found to be contrary to one another, that one which is the true revelation and divine word is pointed out. In the First Part, the truth of the argument, which asserts that the Holy Scriptures *i. e.* the Old and New Testaments, have been abrogated and corrupted, is examined. In the Second, the principal doctrines of the Old and New Testaments are set forth, and their conformity to the criteria laid down above is discussed. And in the Third Part the pretensions of Mohammed to the prophetic office are considered.

MIZAN UL HAQQ.

PART I.

THE SCRIPTURES OF THE OLD AND NEW TESTAMENTS NEITHER ABROGATED NOR CORRUPTED.

This Part is divided into three Chapters, viz.

CHAP. I. —The books current among Christians, *i.e.* the Old and New Testaments, declared by the Koran to be Divine revelations.

CHAP. II. —Neither the Old nor the New Testaments at any time abrogated.

CHAP. III.—Those Holy Books proved to have been neither corrupted nor changed.

CHAPTER I.

THE BOOKS CURRENT AMONG CHRISTIANS, *i. e.* THE OLD AND NEW TESTAMENTS, DECLARED BY THE KORAN TO BE DIVINE REVELATIONS.

It is well known that all the followers of Mohammed, inasmuch as they belong to the religion of Islam, must be believers in the truth and divine inspiration of the Old and New Testaments; for in many passages of the Koran the expression "people of the book" is found; which is understood to signify that the eternal purpose and divine will of the Most High has been vouchsafed for the instruction of mankind by the agency of Moses, David and other great prophets in the Old Testament, and afterwards by Jesus Christ in the New. Since therefore, according to the Koran, Moslems agree with Christians in this particular, there is no absolute necessity for adducing evidence in proof of those Holy Books being the Word of God. We intend, however, if it please God, to lay down conclusive arguments upon this point in their proper place in Part II.; and here merely to cite a few passages from the Koran, bearing witness to the divine origin of the books used by the Jews and Christians. Thus, in the Sura called "Consultation" it is written, "Say, I believe in all the Scriptures which God hath sent down; and I am commanded to establish justice among you: God is our Lord and your Lord: unto us will our works be imputed, and unto you will your works be imputed: let there be no wrangling between us and you." And again, in the Sura called "the Spider," "Dispute not against those who have received the Scriptures (*i.e.* the Jews and Christians), unless in the mildest manner; except against such as behave injuriously towards you; and say, 'We believe in the revelation which hath been sent down to us, and also in that which hath been sent down to you: our God and your God is one, and unto Him are we resigned.'" And in like manner in the Sura called "the Table," "This day are ye allowed to eat such things as are good, and the food of those to whom the Scriptures were given is also allowed as lawful to you; and your food is allowed as lawful to them." Thus it is plain to every Moslem that the persons who are designated "those who have received the Scriptures" (*i.e.* the people of the

Book) are Jews and Christians. It is said also, with regard to them in the Sura called "the Cow," "Yet ye read the book."

It is also evident that the books understood to have been given to the Jews and Christians are the Old and New Testaments. Thus in the Sura called "the family of Imram" it is written, "For He had formerly sent down the Law and the Gospel, a direction unto men." The word Law (Tevrat or Torah) is the name given in the Arabic language to the sacred books vouchsafed to the Jews; and is taken from the Hebrew word which signifies instructions or law. The Hebrew nation from ancient times divided all the Divine revelations, which had been granted to them by the agency of their prophets, into three parts, to each of which they gave a distinct name. The first, containing the five books of Moses, they called "the Law" (Torah); the second, "the Prophets;" and the third, "the Psalms." Yet they called the three parts taken as a whole, "the Law" (Torah); and the reason why the third portion was denominated "the Psalms" is, that it commenced with the Psalms of David. But Christians, inasmuch as God, by the Gospel, has renewed His covenant with men, generally call the Torah "the Old Testament," and the Gospel "the New Testament:" and besides these designations they use the terms "Holy Scriptures," Divine revelations, and "the Word of God," to indicate those books. Those terms will be employed in this treatise.

In conclusion:—According to the tenor of passages cited above, it is incumbent upon Moslems diligently to search the Holy Scriptures; for the Koran declares them to be inspired books, and whosoever accepts the Koran must accept them.

In citing these passages, however, our object is not to prove the truth of the Gospel by them, but simply to remind Moslems that in the Koran it is declared that the Torah and Gospel are the Word of God. The question of the divine origin of the Koran will be discussed in Part III.

CHAPTER II.

THE OLD AND NEW TESTAMENTS NEVER AT ANY TIME ABROGATED.

On this subject Mohammedan doctors assert, that as by the descent of the Psalms the Torah, and by the giving of the Gospel the Psalms, were abrogated; so by the appearance of the Koran the Gospel also was rendered null; and thus henceforward obedience to the precepts contained in those books became unnecessary. It is therefore incumbent upon us to examine the true state of the case; for if this assertion is accepted as true, the authority and value of the Old and New Testaments are gone.

It is evident that this position of the Moslems is a result of their ignorance of the contents of the Holy Scriptures; for if any one should thoughtfully and carefully study them, it will become immediately apparent to him that the precepts and doctrines contained therein are in accord with one another, that the narratives harmonize, and that a perfect conformity prevails throughout. The whole stands as a wonderful monument of the knowledge and love of God, of which the Torah is the foundation, and the writings of Prophets and Apostles the superstructure. Thus in the Torah the will of God was revealed in such a manner, as that man, by the knowledge thus acquired, and by suitable worship and service, might satisfy his spiritual necessities and attain eternal felicity. Subsequently, in the Psalms and the Prophets it is shown, that God, in His love and mercy, wishing mankind, and particularly the children of Israel, to draw nearer to Himself day by day, made known to them, in divers ways and manners, the salvation which He had prepared for them; and taught them that they should worship Him in spirit and in truth. And when the salvation of men had been accomplished by Christ, it was proclaimed in the Gospel, in order that, an inward and spiritual worship having been established in the place of the external worship of the Jews, under the Old Testament dispensation, all the nations of the world might be enriched with its blessings.

This change of the external worship of the Torah to an inward and spiritual service is no novel doctrine. In the times of the prophets of the children of Israel, those messengers of God were commissioned to promise and proclaim, that the external worship

of the Old Testament would be but for an appointed time, at the expiration of which inward and spiritual laws would he enacted. Thus, for instance: Jeremiah xxxi. 31—33, where the expression "new covenant" indicates the Gospel, as the words of Christ to the Samaritan woman in John iv. 21, 23, 24, clearly show. Besides this, Hebrews vii—x. explain fully how the true and spiritual worship prefigured in the Old Testament has been brought about by Christ.

It should here be noticed that the precepts of the Torah are of two kinds. Of the first, are those external precepts which refer to legal questions of ceremonial observance, and to rites and customs peculiar to the Jewish people. The second comprises moral precepts relating to the knowledge of God, purity of heart, the regulation of the desires, genuine love and good works. The first kind of precepts, which God had made peculiar to the Jews, were ordained with the object that, (1) the Jews might be separated from idolatrous nations, and be free from idolatrous tendencies and worship; and (2) that the precepts themselves might be types of the promised spiritual service which was to be established by Christ. These particulars are well known to every one acquainted with the doctrines of the Old Testament.

Thus, the precepts of the Old Testament which have fallen into disuse are exclusively those of the first kind, which were only binding upon the Jews till the coming of Christ; as the passages already quoted clearly show. But the ceasing-to-be-of-force of temporary and external precepts has never implied or necessitated the abrogation of the moral and eternal principles and doctrines of the Torah. These, by the appearance of the Gospel, have been made much more forcible and complete; so that the rites of the Torah have been changed in the Gospel into moral principles, and those things which in the former were set forth in type and shadow, in the latter are made plain and manifest. For example: The sacrifice and offering of animals for the forgiveness of sins was commanded in the Torah; yet since it is clear that such sacrifices could not take away sins, the chief purpose of those offerings was only to prefigure the offering of Christ for sinners: the Old Testament declaring emphatically by the Prophets that the coming Messiah should offer his body for the transgressions of all mankind. See Ps. xl. 6—8. and Isaiah liii. Again, the Most High commanded sacrifices for this reason, that men might learn about the true sacrifice, and trust in it; for He in His justice and mercy had thus

ordained, that by the atonement to be made by Christ, all mankind should be delivered from the thraldom of Satan and sin. And thus, when Christ had come and offered His body for a perpetual sacrifice and atonement, there remained no more need for the sacrifice of animals. This subject is explained at length in Hebrews ix. and x. Thus the only sacrifices which Christians must offer to God are those of good works proceeding from a sincere heart, and the offering of praise and thanksgiving in the name of Christ. See Romans xii. 1, 2 and Peter ii. 5.

So again, ablutions and purifications were commanded in the Torah, the intention of which was to make known man's need of spiritual purity and sanctification. For by washing the body the impurity of the heart cannot be cleansed, and so it is evident that this corporeal purification was a type of the spiritual cleansing wrought by the Gospel. That this purification is wrought, since the appearing of the Gospel, in the spirit of man, will be seen from Hebrews x. 22 and Titus iii. 5. Thus it will be evident to every man of spiritual discernment, that although one whose spirit is untainted by the impurities of the flesh may pay every attention to personal cleanliness, yet such cleanliness of body has nothing to do with his salvation.

In like manner, the temple of the Jews in Jerusalem is spoken of in the Old Testament as if God dwelt therein, whilst the design was, to teach the indwelling of God in the hearts of believers. Since, however, by believing in Christ the heart of man has become the habitation of God, temples made with hands are no longer necessary; because the spiritual temple, of which the stone-built temple was the type, is set up in the hearts of those who truly believe in Christ; as is written in 1 Cor. iii. 16, 17.

The practice of circumcision also, which the children of Israel had been commanded to observe, besides being an outward token of the covenant between themselves and God, was a figure representing the mortifying of the desires of the flesh; which is taught by Deut. x. 16; xxx. 6; Jeremiah iv. 4. Now, by faith in the Gospel, those desires are resisted and mortified; because to him who truly believeth such spiritual strength is vouchsafed, that not only is he enabled to conquer his lusts and passions, but also to keep with the heart the will and commadments of God. And this obedience and service is explained in the Gospel as being,—in the place of circumcision,—the token of the people of God and spiritual Israel; that is to say, of true Christians; and so the external

rite is no longer necessary. For, according to Rom. ii. 28, 29, and Coloss. ii. 11, by faith in Christ the inward and spiritual circumcision is wrought.

In conclusion :—The external rites and ceremonies contained in the Old Testament being types of a true and spiritual service established in the New, very many examples such as the above may be found therein. And thus it will be seen that the Gospel has not annulled the precepts of the books of the Old Testament, but only substituted what was spiritual for that which was external, and completed what had been begun in those books. It was to affirm this, that when the Jews had taken up the idea that He was about to annul the Torah, Christ said to them, "Think not that I am come to destroy the Law (*i. e.* the Torah) or the Prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass one jot or one tittle shall in no wise pass from the Law till all be fulfilled." (Matt. v. 17, 18.)

But to proceed :—As it is an established fact, with every attentive student, that the Gospel has not annulled or abrogated any one of the passages of the Torah which relate to the knowledge of God, sanctification and holy living, a very few particulars in proof of this point will be sufficient.

For instance :—In the Torah murder is forbidden; but Christ, in Matt. v. 21, 22, explaining the reason and essence of the commandment, lays it down that not only actual manslayers, but those who hate and calumniate their brethren, are worthy of condemnation and the wrath of God. So again, it is commanded in the Torah, "Thou shalt not commit adultery;" but our Lord Christ, throwing clearer light upon the prohibition, declares that not only he who has committed the act is guilty, but that he also who lustfully regards the wife of another is accounted an adulterer, and has even himself committed adultery with her in his heart. And also, although for the hardness of their hearts, permission had been given to the Jews, in the Torah, to divorce their wives, Christ, in order to show the sacredness of marriage, taught that whosoever puts away his wife for any other cause than that of adultery makes her on adultress. Again, in the Law it is written, "Thou shalt fulfil thine oaths unto the Lord." Inasmuch as the Jews swore upon every trifling occasion, Christ commanded, "Let your words be yea, yea, and nay, nay; for whatsoever is more than these cometh of evil:" that is to say, Let your yea, and nay, be so truthful that they may be as trustworthy as an oath. So too, it is com-

manded in the Torah, "Thou shalt love thy neighbour as thyself." But since the Jews applied this precept only to the members of their own community, and showed no love to others, Christ taught, that not only should they love their co-religionists and near neighbours, but even their enemies; that they should bless those who cursed them, do good to those who hated them, and pray for those who despitefully treated them. "For," said He, "if ye love those who love you what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?" The foregoing particulars are given at length in Matt. v.

Thus it is evident that the Gospel being in accord with the Torah, has not abrogated and nullified, but strengthened and perfected the doctrines contained therein; and so the statement that "the book of Psalms has abrogated the Law, and the Gospel both of them," is a futile and groundless assertion, which only those who were unacquainted with the teaching and spirit of the Old and New Testaments could make.

The futility of the assertion, that the appearance of the Koran has abrogated the Old and New Testaments, may be shown by the following considerations:—

I. If it be said that the Word of God has been abrogated, one of the two following impossible conclusions must be arrived at. Either (1), that God, wishing to bring men to repentance and eternal happiness, at first sent down the Torah; but seeing that by it His divine purpose had not been accomplished, He gave mankind something better, *i.e.* the Psalms; this however failing to bring about the desired end, He abrogated it forthwith, and revealed the Gospel; and this too, like its predecessors, being found worthless for its object, at last, by the appearance of the Koran, the Divine purpose was accomplished. But—may He defend us!—such imaginations as these, suggesting as they do doubts as to the Divine wisdom and power, put the Most High on a level with the kings of the earth, and even with weak and foolish men. For these attributes, thus exhibited, are only suitable to the limited intelligence of men; the pure person of the great God is free from all such imperfection. Or (2), that God commenced the work by intentionally sending revelations which would not properly make known His will. God forbid! Who is there that dares indulge in such foolish dreams concerning that eternal Divine Being, who is clothed with the perfection of wisdom and power?

But it may be said, that inasmuch as education and science are being developed day by day, God has appointed for the people of every successive age a religion suited to the requirements of that age; and thus, just as the religion prevalent in the time of Moses was not fit for those who lived in the time of Christ, so the Christian religion was not found sufficient for the days of Mohammed.

Notwithstanding its plausible appearance, the groundlessness of this statement will be apparent for the following reasons. (1), Let it be remembered that the Gospel has not abrogated the Old Testament; but that, as we have shown above, a perfect harmony subsists between them. And (2), those persons who think that the progress of science is the abrogater of religions must be informed that the cause of this false idea is the confusion which is made between science and religion.

Piety and learning are not bound together by any ties of necessity; indeed it is very possible for a man to be exceedingly intelligent and learned, and yet at the same time to be without religion. The design of a true revelation is neither to adorn man with intellectual accomplishments, nor to reveal to him the secrets of nature, but rather, to satisfy the cravings of his soul, to lead him to the truth, and, making him well pleasing to God, to bring him at last to eternal happiness. Nor can man obtain the favour of God by the extent of his knowledge, for by righteousness and godliness alone is this dignity reached. And it does not require much learning to become one of the godly; it is sufficient to know the commandments of God, and to have a sincere and hearty desire to obey them. Thus true religion has to do with the heart and life; learning and science come not into the question. The one thing needful is a sound mind, and that the High and Holy God has given to men in every age of the world. And there is no doubt that the reason and intelligence of those who believe in the Word of God will be illumined with light from the world above; but it is to those who know and desire to obey the Divine Law that God vouchsafes an inward experience, and spiritual understanding, in proportion to their diligence in His service; as is shown in John vii. 17; viii. 31, 32; xiv. 21. And although as regards science and learning men differ very much from one another; yet the heart's need is the same in every man, in every country, and in every age. Therefore in whatever age a divine revelation which is to supply the necessities of the soul has been given, it is imperative that the foundation, principles and doctrines contained

therein should accord with one another, and that the means of salvation which are to afford that supply should be exhibited at all times in the same way. For from the creation of man, to the present day, those necessities have been ever the same, in every tribe and nation; and as the Holy Scriptures have been certainly given to supply those needs, it is impossible that the doctrines concerning salvation—which are the essential parts of the revelation—should either contradict, abrogate or annul one another; but, on the contrary, most certainly must they mutually afford explanation and light. So the statement, that God has made a religion for every age is simply a false and groundless notion.

II. The fallacy of the argument, that by the appearance of the Koran the Old and New Testaments have been abrogated, is abundantly proved by many passages in the Holy Scriptures, which declare that such can never take place.

According to the tenor of these verses, as long as heaven and earth endure, so long shall the precepts of those holy books abide. Thus, for example, see Luke xxi. 33; Matt. v. 18; 1 Peter i. 23; and also Isaiah xl. 8: all of which plainly show that the Scriptures which have been vouchsafed by God to mankind, that is to say, the Gospel, the writings of the Prophets, the Psalms and the Torah have never been nor can ever be abrogated, for so hath God decreed.

There are some ignorant persons who say that God has taken up the Gospel into heaven. But as this assertion is advanced without a shadow of proof, and is at variance with the teaching of the Koran, it is not worth while to attempt its formal refutation. It will be sufficient to remark in reply, that since God has given the Gospel for the guidance of all mankind, it follows that it must remain to the end of the world.

In conclusion:—It having been satisfactorily established by the foregoing evidence, that the books of the Old and New Testaments have never been nor can ever be abrogated; it follows that the observance of the doctrines and precepts contained in those books is binding not only upon Christians, but also upon Mohammedans and all other nations of the world.

CHAPTER III.

THE ASSERTION OF MOHAMMEDANS, THAT THE WRITINGS OF THE OLD AND NEW TESTAMENTS HAVE BEEN CORRUPTED AND CHANGED, REFUTED.

THE Mohammedan doctors argue, that as the Jews and Christians have corrupted and changed their sacred writtings,—erasing those passages which referred to the prophetic office of Mohammed, and inserting other matters,—the books which are now in their hands are neither genuine nor entitled to any respect. It will now be necessary to examine this statement.

It is really astonishing, that although Mohammedans have maintained the above position for so long a time, yet in the present day no one has been found able to support it with proofs; and that when the questions are asked, "at what period, by whom, and in what manner this tampering with the text was effected; and which are the corrupted passages;" unable to give any answer, they have contented themselves with repeating the naked assertion. On the other hand, it must not be forgotten that Christians are able to argue, that the Koran which is now in use is not a true copy of the original, but that it has been corrupted and changed. For, in the first chapter on the qualities of the Koran in the Mishcat-ul-Musabih, it is written "Omer ibn Khattab said, 'I heard Hisham-ibn-Hakim ibn-Hizami repeating the Sura-el-Furkan differently from my reading of it. Now the Prophet of God—upon whom be peace!—had taught me that Sura. I did wish to stop him at once: however, I allowed him to go on till he had finished. I then took hold of his robe, and went with him to the prophet of God, and said to him, 'O Prophet of God, I heard this man repeating the Sura el Furkan in a manner at variance with that which thou didst teach me.' Then the Prophet of God commanded me to release him, and said to him 'Repeat,' and he repeated the Sura as I had heard him. The Prophet of God said, 'Thus was it revealed, and commanded me, 'Thou also repeat.' After I had repeated he said, 'Thus was it revealed; and truly this Koran was revealed with seven modes of reading: whichever is easiest for you, that use!'"

And in the third chapter of the same book it is stated that "Zeid-ibn-Thabit said, 'Abu Bekr sent a man to call me from

the seat of war with the people of Yemama. When I came, I saw Omer-ibn-Khattab with him. Abu Bekr said, 'Omer has come and told me, that on the day of the battle with the people of Yemama, very many of those who had learnt the Koran (Hafiz) were killed; and said, 'I am afraid that if another such battle takes place elsewhere, a great part of the Koran will be lost;' and so I see fit that thou shouldst command a collection of the Koran to be made. I said to Omer, 'How can you do that which the Prophet of God did not do?' and Omer replied, 'By God, this is a good work.' And until God had disposed my heart for the work, Omer repeated this again and again; and then I saw the good which Omer saw in the work.' Zeid said, Abu Bekr said to me 'Thou art an intelligent and blameless man; and verily in the days of the Prophet of God, thou didst write the revelation: do thou therefore search for the parts of the Koran, and gather them together. By the truth of God, if an obligation had been laid upon me to carry a mountain, it would not be so heavy for me as the collection of the Koran.' Zeid said, I said to him, 'How can you do that which the Prophet of God did not do?' Abu Bekr replied, 'By God it is good:' and this he repeated, until God inclined my heart to that thing to which He had inclined the hearts of Abu Bekr and Omer. So I sought for the Koran, and gathered it from palm leaves, and stones, and the memories of those who had learnt it (Hafiz). In this way I found the passage, in the Sura called 'the Declaration of Immunity,' beginning with the words 'Now hath an apostle come to you of your own nation,' to the end of the next verse, with Abu Hazima one of the Ansar; and this I had not found with any other person. The manuscript then remained in the possession of Abu Bekr until his death, and after that, Omer kept it.' This is a tradition of Bokhari. And Ans-ben-Malik says, that during the conquest of Syria, Armenia and Azerbijan, while the war was going on with the people of Irak, Hazika-ibn-Yeman came to Othman, and, full of apprehension lest there should be contradictions between the recitations of different Hafizes, said to him 'O commander of the faithful, take heed to this people, before they make discrepancies in the Scripture, as the Jews and Nazarenes have done'! So Othman sent a messenger to Hafza, saying, 'Send the Scripture to us, that we may take copies of it; and after that we will send it back to thee?' Then Hafza sent it to Othman. And Othman commanded Zeid-ibn-Thabit, and Abd'ullah-ibn-Zobeir, and Saad-ibn-El Aas, and Abd'ullah-ibn-Harith-ibn-

Hisham, to write copies from that Scripture; and Othman said to those three Koreishites, 'Whenever ye differ with Zeid in any matter of the Koran, write it in the dialect of the Koreish, because the Koran was revealed in that dialect.' And so they did; and after many copies had been written, he sent that Scripture back to Hafza; and those copies he sent in all directions, and commanded, that all other Korans or parts of the Koran should be burnt. Ibn Shihab said, Kharijah-ibn-Zeid-ibn-Thabit told me, 'When I was writing the page, I did not find a verse of the Sura called "the Confederates;" and certainly when the prophet of God was reciting that Sura I heard it. So I made search, and found it with Hazimat ibn Thabit one of the Ansar. The verse is this, 'Of the true believers, some men justly performed what they had promised to God.' And I added it to that Sura." This is a tradition of Bokhari.

Now from these traditions of the Muscat we see (1), that even in Mohammed's lifetime some passages of the Koran were recited by some persons in one way, and by others differently. And that (2), the Koran in the days of Mohammed was not collected into one volume; but that Abu Bekr ordered that collection to be made after Mohammed's death. And this he did, not because he had been commanded to do so by Mohammed, but simply to prevent any of the passages being lost. And again (3), that, when Othman succeeded to the Khalifate, on his hearing that the people were reciting the Koran contradictorily, to preserve it from corruption, he ordered Zeid and others to collect and correct it anew, and to write it in the dialect of the Koreish. And (4), that by Othman's orders the former copies of the Koran were burnt, and the new copies sent in all directions to supply their place. Now our question is, Why should Othman have caused the old copies to be burnt? If the new copies which he circulated,—and which are in use now,—agreed with the text of the old ones, and differed only in the division of the verses, and the arrangement of the Suras, there had been no necessity for burning the latter, but rather a very good reason for preserving them. For should any one have started up with the assertion, that Othman had altered the Koran, it would have been possible, by bringing forward the old copy, to silence the accuser. But the fact that Othman caused all the former copies to be burnt, is a proof that the new copies did not agree with them. And the assertion of the Jaaferi sect, that Othman intentionally eliminated those passages which referred to the dignity of Ali, supports this

statement. Thus in the book called "Debestan-i-Fani," it is related that Othman omitted from the MSS. the Suras which spoke of the dignity and virtues of Ali, and burnt the former copies. And again in the "Ain-ul-Hyat" it is said that the Sura of the "Confederates" was longer than the Sura of the "Cow," but they shortened and falsified it.

Once more: It is unknown where the manuscript, which Othman sent back to Hafza, is. Possibly Othman may have burnt it afterwards as he burnt the others. But if there should be any such ancient MS. in the possession of the Sunnis, let them bring it forth and compare it with the copies now in use, that the Shiahs and other accusers may be convinced and silenced. For as long as there are differences of this kind concerning the Koran between the Shiahs and the Sunnis, doubts will most certainly exist as to those copies which are now in their hands being true representatives of the original book.

Now, if the Mohammedans had found any such suspicious things as the above concerning the books which are reverenced by Christians, they would have had good reason for arguing that the Holy Scriptures had been tampered with.

As Mohammedans universally assert that the Holy Books now in the possession of the Jews and Christians are corrupt, for the sake of those individuals among them who are seekers of truth we will thoroughly examine the question. And first, let us see what may be gathered from the Koran about it. In the Sura called "the Prophets" it is written: "We sent none as our apostles before thee, other than men unto whom we had revealed our will. Ask those who are acquainted with the Scripture if ye know not this." And in the Sura of "Jonas," "If thou art in doubt concerning that which we have sent down unto thee, ask them who have read the book before thee."

Now it will be concluded from these verses, and others like them, that up to the time of Mohammed the Holy Books of the Jews and Christians had not been corrupted. For otherwise how could God —we are supposing the Koran to be true—have commanded Mohammed to refer to the Scriptures of the Jews and Christians. And it is impossible that God should have directed any one to consult falsified Scriptures, without having indicated the words and passages which had been tampered with; yet in the Koran there is not a single passage which contains any thing more precise than the general statement, that the Jews and Christians had corrupted

their sacred books: as, for instance, in the Sura called "the Cow:" "(O children of Israel) clothe not the truth with vanity, neither conceal the truth against your own knowledge:" and subsequently in the same Sura: "Do ye therefore desire that the Jews should believe you? yet a part of them heard the Word of God, and then perverted it, after they had understood it, against their own consciences." These two passages indicate the fact of falsfication, but not the time when it took place: in the following the time is pointed out. In the Sura called "the Evidence" is this passage: "The unbelievers among those to whom the Scriptures were given, and among the idolaters, did not stagger until the clear evidence (*i.e.* the Koran) had come unto them; an apostle of God (*i.e.* Mohammed) rehearsing pure books wherein are contained right discourses. Neither were they unto whom the Scriptures were given divided among themselves, until after the clear evidence had come unto them." Thus, according to the doctrine of the Koran, the Jews and Christians did not corrupt their sacred books before the time of Mohammed, but after he had appeared, and at the commencement of his preaching. And many Mohammedan doctors say that the Jews and Christians were expecting his advent; but that after he had publicly announced his mission, hatred and enmity sprang up; and they, to conceal their unbelief, erased most of the passages from their Scriptures which spoke of his dignity and greatness. However, as the Koran cannot be accepted as evidence by us, we will proceed to examine this argument of the Mohammedans, and to lay bare its truth or falsity.

But before going on with the inquiry, we would ask, What inducement was there to lead the Christians to commit such an act? Would any advantage accrue to them from their corrupting the Scriptures? Or, did they imagine that for so doing they would be beloved and honoured by Mohammed and his followers? Or did they do the thing in the hope of acquiring wealth, and living at ease in the dominions of the Khalifs and Sultans? Or, once more, did they consider that they were doing something well pleasing to God? God forbid! No such reason could exist. For they knew well that if they falsified their Holy Books, trouble and suffering would be their lot, both in this world and in the next. Indeed, ever since the time when Mohammedans charged them with this crime, Jews and Christians in every Mohammedan country have suffered much on that account; and in the sacred Scriptures themselves it is plainly declared that such an act would

call down upon its perpetrators the wrath of God. (Deut. iv. 2; Rom. xxii. 18, 19.) Thus, how can we say that the Jews and Christians causelessly committed so wicked an act? For besides knowing that on this account they would be persecuted by the Mohammedans in this world, and would have to endure the wrath of God in that which is to come, they also were well aware that by their accepting Mohammed as a prophet, they would be freed from oppression and wrong, would live at their ease in Mohammedan countries, and would acquire wealth and reputation by sharing in Mohammedan expeditions and conquests. Now if Jews and Christians had found in their Holy Scriptures any information concerning the true apostleship of Mohammed, most certainly they would have believed in him. On the other hand, the reason for their non-acceptance of Mohammed, and their enduring so many sufferings on that account, must be simply that they discovered neither any reference to him in their Scriptures, nor any agreement between his pretensions and doctrines and the Divine Word.

But besides the absence of any reason for corrupting the Scriptures, if any one had dreamt of doing such a thing, it would have been found practically impossible. For in Mohammed's days, and in the time before him, the Christian religion had spread far and wide, so that Asia Minor, Syria, Greece, Egypt, and the whole population of North Africa, as well as many places in Arabia, Persia, India, Italy, France, Spain, England and Germany had accepted the faith of Christ.

Is it not therefore inconceivable that Christians, scattered so widely and in such large numbers, could have had one opinion on the subject, and should have united to carry out so detestable an object? And besides this, there has ever existed between Jews and Christians so much party spirit and religious animosity that a conspiracy between them to falsify the Old Testament would have been an impossibility. And if we could suppose a sect bold enough to undertake the task, others would not agree, and without fail would expose the scheme. But to proceed: the party spirit of Christians among themselves in the time of Mohammed and before his days was such, that had any one section suspected that such an act was being committed by another, the matter would have been bruited about immediately. Therefore, how could it be possible that with the jealousy they felt about religious matters, and in spite of the vast distances which separated them, the whole community of Christians should thoroughly agree, and then, with one accord, cor-

rupt their Sacred Scriptures? And if a body of Christians—suppose in Syria or Arabia—had dared to tamper with the Gospel, there can be no doubt that those who lived in other countries, when they heard of it, would have immediately communicated the news to all their co-religionists. Yet in the books which contain the controversies carried on among the Christians in those days, there is no mention whatever made of the corruption of the Word: the questions then agitated among them referred merely to differences which arose on the interpretation of certain passages of Scripture, and to questions of faith. Thus would it have been just as impossible for the Christians of that age to corrupt and alter their sacred books, as it would be for Mohammedans of the present day, by universal agreement, to collect all the copies of the Koran in existence far and near, and after having altered those copies, to send them back to the places from whence they had been brought, without any other body of men being aware of what had taken place.

If we turn to the ancient MSS. of the Holy Scriptures, which have been preserved from very early times, it will be very evident that there is no ground for the charge of falsification. There are, at the present time, in some of the European libraries, ancient MSS. written upon parchment in Greek, *i.e.* the original language of the Gospel, some of which were made many years before the æra of Mohammed. Some of these copies contain the Old and New Testaments complete, and others only portions of the sacred writings. One volume, which was written 250 B.H.* is known as the Codex Vaticanus, and is preserved in a library in Rome. Another, containing the Old and New Testaments, written 200 or 250 B.H., is in the Royal Library of St. Petersburg. The Codex Alexandrinus, written 200 A.H., is kept in the library of the British Museum, London; and in one of the libraries in Paris, the Codex Ephraemi, a MS. of about the same age as the others, may be seen. There are, also, other similar MSS. extant, written in the Greek and Hebrew languages, some of which are older than the time of Mohammed, others are contemporary, and others again are of later date; but we have deemed it sufficient to mention here a few only of the most note-worthy. Now if the MSS. of a date previous to that of Mohammed and those which were written subsequently should be compared with the modern copies now in use among the Jews and Christians, their perfect

* Before the Hejra.

agreement will be evident; and thus the fact, that at no time have they ever been altered or corrupted, will be proved.

Besides the above-mentioned MSS., the numerous writings of the Bishops and teachers who immediately followed the Apostles of Christ, afford a clear proof in support of our position. These books were composed long before Mohammed's time, and have been known and used by Christians up to the present day. Of those dating from the close of the first and throughout the second century of the Christian æra, are the letters and books of the Bishop Clemens Romanus, Ignatius, Justin Martyr, Irenæus, Clemens Alexandrinus and Tertullian, some of which are now extant. Of these teachers, some were disciples of the Apostles, and others disciples of those who were taught by the Apostles. Thus, books which were written during the first and second centuries after the birth of Christ, that is to say, four or five hundred years before the Hejra, have, up to the present day, been current among Christians. So again, books written in the third century, that is, more than three hundred years before the Hejra, such as the works of Origen and Cyprian, are extant. And of authors of the fourth and fifth centuries, that is, one and two hundred years before the Hejra, are Eusebius, Ephræm Syrus, Ambrose, Basilius, Chrysostom, Jerome, and Augustine, who are held high in reputation among Christians. In all the books of all these authors numerous passages of Scripture are found, which, when compared with those in the present copies of the Old and New Testaments, exhibit no discrepancy or contradiction. Therefore, by the works of these ancient authors it is again shown, that the Old and New Testaments have never at any time been corrupted, nor have other books ever been substituted for them.

But if it should be said that all the books of Christian writers were falsified at the same time with the Scriptures; we reply that (1), the objector can bring forward no proof of his assertion. That (2), as we have shown above, that there could be no necessity whatever for Christians in the time of Mohammed to corrupt the Old and New Testaments; so there certainly could be no reason why they should meddle with the books of those ancient writers. And (3), the same impossibility which we have explained as attaching to the work of falsifying the Holy Scriptures in the days of Mohammed, attaches also to that now asserted to have taken place. For just as it would be impossible in this our day to corrupt all the religious books in the hands of Mohammedans, and to erase

all that referred to Mohammed in the Traditions; so would it have been absurd and impossible for Christians to have attempted to tamper with their numerous religious books in Mohammed's time.

But further:—When Omer succeeded to the Khalifate, the Christians possessed several large and celebrated libraries, such as, for instance, those of Cæsarea and Alexandria; in which, according to the accounts given by historians, were very many copies of the Holy Scriptures, as well as of the works of Christian teachers.

Now the Mohammedans had it in their power to preserve those manuscripts, and thus, whenever it was necessary, could have easily proved by them the truth of their assertion that the Holy Scriptures had been corrupted. Nevertheless, when they obtained possession of these libraries, Omer commanded that they should be burnt, and in like manner, whatever copies of Holy Scripture fell into the hands of the Moslems during that period, were destroyed. Such acts as these cannot be explained except upon the supposition, that either they were unaware of the value of the ancient books, or that they very well knew them to be at variance with the Koran. And the reason why Mohammedans, in utter ignorance of the events which concerned the early Christians, and of the history of nations before the time of Mohammed, put forward such absurd allegations as that of the corruption of the Scriptures, is their destruction of ancient books and histories. And it is for this very reason that Mohammedans are so difficult to convince by arguments built upon the facts of ancient history.

But if they visit Europe, there, in the public libraries, they may see for themselves the ancient MSS. of the Old and New Testaments, as well as the works of ancient Christian authors. For in those public buildings every one, without distinction of creed or sect, is at liberty to study those books, and, besides these, many others fully explanatory of the question we have been discussing, as well as those which are demonstrative of the antiquity of the MSS. spoken of.

Having thus satisfactorily proved, that neither before nor since the time of Mohammed have the Holy Scriptures been corrupted or changed, we might have considered this question as settled, and have proceeded to our Second Part; but since there are some Moslems who, either from their inability to understand the contents of the Koran, or from bigotry, insist that the Old and New Testaments were corrupted before the time of Mohammed, it

becomes necessary to give them a brief reply. (1), The evidence which has been already adduced to prove that those sacred books have not been corrupted is sufficient to rebut the assertion. For it has been shown above, that at the present time there are in the hands of Christians MSS. of the Holy Scriptures and of the works of ancient authors, so old that some of them were written long before Mohammed's time, and others very near the time of the Apostles; and again, that those ancient MSS. agree with the copies now in use. It is thus proved that the Holy Scriptures, from the time of their promulgation until now, have remained the same, and have never at any time been corrupted. (2), Those who first embraced Christianity, for three hundred years after the time of the Apostles, suffered much persecution from the heathen and from the Jews on account of their faith in Christ, and their acceptance of the Gospel as divinely given; so that, in many cases, all their property was taken away, and themselves were hunted from country to country. Yet, notwithstanding all this, they endured patiently, drawing spiritual consolation and joy from the Gospel. And as their great and only treasure in the world was the Gospel, in order to preserve it they gladly gave up all that they possessed; and many even willingly surrendered themselves to torture and death, rather than that the heathen should burn their Scriptures. Now, how could Christians, so deeply devoted to their religion as this, ever be guilty of corrupting their books? Indeed, we know with perfect certainty that such has never been done, and that the Old and New Testaments remain the same that they have ever been.

Let us now examine the statement made by some Mohammedans, that the Jews of the time of Christ, out of enmity to Him, eliminated from the Old Testament all the passages which referred to Him. This, like the statements already discussed, is entirely without foundation. For had the Jews destroyed the passages which referred to Christ, before all others they must have obliterated Isaiah vii. 14; the whole of Isaiah liii; Daniel ix. 24—27; Genesis xlix. 9—12; Micah v. 1, 2; Zech. xii. 10; and Psalm xxii. 16—18; since these passages speak clearly of Him. But more than this: inasmuch as God had strictly commanded the Jews to beware of adding to or diminishing from aught contained in the Scriptures, they, in obedience to this command, so carefully preserve the Old Testament, that, lest a word or letter should be added or lost, they have counted every word and letter

contained therein, and recorded the numbers. And the copies now in use among the Christians are exactly the same in every respect with those in the hands of the Jews. And neither has Christ, nor have the Apostles, in any place, signified that the Jews had corrupted the Old Testament; but, on the contrary, they have asserted its genuineness and commanded its perusal. Thus, for example, see John v. 39; 2 Tim. iii. 16; Matt. v. 17, 18; John v. 46, 47; Matt. xxii. 31, 32; John x. 35; Luke xxiv. 25—27; xii. 29, 31; from all which it is clearly understood that the Scriptures of the Old Testament in the time of Christ were divinely inspired, true and uncorrupted books. Surely if the Jews had falsified their copies, Christ would not have failed to rebuke them openly for their wickedness in this respect, and to point out the corrupted passages, which He would have corrected and made known to His disciples. And this proof is sufficient to show, that during the Babylonish captivity the Scriptures had suffered no damage in this way; for if any such thing had befallen them, Christ would have certainly referred to it. In conclusion: These testimonies of Christ are a convincing proof that the books of the Old Testament had remained uncorrupted and in their original integrity. And thus it is evident that arguments upon this point are groundless; and that the Jews, neither in the time of Christ nor in any former period, have falsified or changed their books, but that the writings alike of Prophets and Apostles abide the same that they ever were.

And now it may be asked, what reason could there be for Mohammed and his people putting forth such false statements? The reply is, that they were evidently obliged to do so; for had not Mohammed advanced this position, there would certainly have been contradictions in his teaching. Thus, on the one hand, he acknowledged the Old and New Testaments to be the Word of God; and on the other, he taught a religion at variance with those books; and so, to cover this discrepancy, he was obliged to assert that they had been corrupted.

And there was no difficulty whatever in convincing the Arabs on this point, since, being idolaters, they were utterly ignorant of the sacred books of the Jews and Christians.

When Mohammed first appeared, according to what the Koran says, the Jews and Christians gave no heed to his invitations, and opposed him; but when the Ansar and followers had increased in numbers and he became powerful, no one dared to oppose him, all were compelled to keep silence.

In conclusion :—According to the evidence which has been adduced in this Chapter, it has been fully ascertained that all these assertions of the Mohammedans are without foundation, and that the Old and New Testaments have, neither in the time of Mohammed nor before his time,—in fact have never at any time been changed or altered. Thus the Mohammedan truth-seeker will clearly comprehend that the Sacred Scriptures are the unabrogated and uncorrupted Word of God, and that obedience to the precepts and doctrines contained therein is a duty incumbent upon every people and nation. And it is imperative that sincere and conscientious Musulmans should earnestly labour to acquaint themselves thoroughly with the doctrines and precepts of the Law and the Gospel; for they who know and obey not the Word of God cannot attain spiritual blessedness, and are liable to eternal ruin. It is therefore for the sake of those who are anxious to learn the doctrines of the Holy Scriptures that we have written the succeeding part, in which the principal doctrines are briefly set forth; and in which it is shown, also, that those Holy Books being in conformity with the criteria of a true revelation, will assuage and satisfy the cravings of the soul, and lead him to eternal happiness; and that thus, also, the books of the Old and New Testaments are known and proved to be the divinely-inspired Word of God.

MIZAN UL HAQQ.

PART II.

ON THE DOCTRINES OF THE OLD AND NEW TESTAMENTS.

This Part contains seven Chapters, viz.

CHAP. I. —The attributes of God, and His holy will concerning mankind.

CHAP. II. —The primitive condition of man; his present fallen state; and the state of holiness and happiness which it is necessary that he should attain.

CHAP. III.—The salvation which has been wrought out by Christ.

CHAP. IV. —How man may obtain the blessings of this salvation.

CHAP. V. —The life and conduct of a true Christian.

CHAP. VI.—Several arguments to show that the Old and New Testaments are the Word of God.

CHAP. VII.—The manner in which Christianity was spread at the first.

BEFORE entering upon the discussion of the subjects enumerated above, it will be needful to say something about the Holy Scriptures in which Christians believe, that is to say, the inspired Word mentioned in Part I. as that which Christians consider as the source of the knowledge of God, and from whence they derive all their religious doctrines and precepts.

These Holy Books are divided into two parts; the Old Testament, which is also called the Torah; and the New Testament, otherwise named the Gospel.

The Old Testament contains the revelations and commandments of God, which were granted to the children of Israel by the agency of Prophets, before the coming of Christ. The New Testament

embraces the narratives and doctrines which Christ has vouchsafed to us by means of His Apostles. The first portion of the Old Testament comprises the five books which Moses wrote under the inspiration of God. These are called respectively Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; and relate how the world and man were created; how Adam disobeyed God, and, on that account, incurred heavy punishment; and how that God promised to send into the world a Saviour. They then show, that man becoming more and more estranged from God, and sunk in iniquity, 1700 years after the creation, and 2300 years before Christ, He sent a flood upon the earth, and destroyed all mankind, except Noah and his family; and that when the new nations which sprang from Noah turned away from God, and began to join themselves unto idols, 2000 years before Christ, He selected Abraham, and, of his descendants, Isaac and Jacob, in order to reveal Himself to them and to their posterity in a special manner.

And in these five books it is also written, that until the time when the light of the knowledge of God should be shed on the Gentiles, He enlightened the sons of Israel by His Word and revelations, besides promising to Abraham, Isaac, and Jacob, that the Saviour by whom the world would be blessed should spring from their posterity, and that their children should inherit the land of Canaan. Therefore, as we read in these books, did God preserve their posterity, bringing them from Canaan into Egypt in the time of Joseph, and afterwards, when the kings of Egypt oppressed and cruelly treated them, 1500 years before Christ, He sent Moses, who delivered them from the hand of Pharaoh with great signs and wonders.

And after this did Almighty God exhibit His glory and might to the children of Israel on Mount Sinai, and declared unto them His commandments. And that they might be prepared to receive the coming Saviour and Mediator, He established such ordinances of worship and service as that they might be distinguished above all other nations, and enjoy His special protection and favour. And thus, during their forty years' wanderings in the desert of Arabia, God so blessed and protected the Israelites, that the heathen were astonished and led to confess that God was with Israel, and that there was no God like Israel's God.

After the five books of Moses comes the book of Joshua, in which it is shown that God, by the agency of Joshua, wrought great miracles, and brought the children of Israel into the land of

Canaan; and how, being wroth with the idolatrous inhabitants for their sins and wicked works, He delivered them into the hands of the Israelites; and how the promise of God to Abraham, that after his children should have been slaves for a certain period in a strange country, He would deliver them, and give them the land of Canaan for an inheritance, was fulfilled.

Then follow the books of Judges, Ruth, Samuel, Kings, Chronicles, &c., which contain an account of the events which took place after the settlement of the Israelites in the land of Canaan, and the circumstances and acts of their kings. And of how the people, forsaking the commandments of God, and falling into idolatry, incurred His displeasure, and were down-trodden by heathen rulers; and that when they again turned to God with contrition of heart, and observed His laws, He mercifully and miraculously interposed to deliver them from their enemies. The lives also of David and Solomon, kings who reigned 1000 years before Christ, containing an account of the manner of their government, and of their piety, are given at length. Besides which, it is related in these books how that the Jews, in the days succeeding the reign of those kings, rebelled against God, and were subjected by Him to the king of Babylon, Nebuchadnezzar, 600 years before Christ; and how Nebuchadnezzar destroyed the temple, which had been built by Solomon, in obedience to the command of God, and carried the Jews away captive to Babylon; and that, after remaining there in captivity for seventy years, God, according to His promise by Jeremiah, the prophet, delivered them, and brought them back to their own country; and how they rebuilt the temple, and dwelt once more in the land of Canaan. However, the great mass of the children of Israel again incurred the wrath of God by their rejection of Christ, so that, forty years afterwards, their temple was destroyed, their holy city laid waste, and themselves were scattered and dispersed throughout the whole world, in which state they have continued to this day; God having declared again and again, by the mouth of Moses, and the other prophets, that if they obeyed not His ordinances this would be their lot.

The Divine purpose in thus dealing with the children of Israel, and in commanding the prophets to record particularly their history was, (1), to show to the Jews, and generally to all other nations who should come after, that the heart of man is so prone to rebellion, that, notwithstanding the reception of so many and great blessings, and the experience of such wonderful miracles,

men could yet forget God, give their affections to other objects, and at last fall wholly into idolatry, and under the heavy wrath of God. And (2), that Israel might know that release from sin and the dominion of the flesh is not accomplished by a mere knowledge of the commandments of God, and the formal observance of divine ordinances, but that something more than this was necessary; and that thus the desire and longing for the Saviour who had been promised in the books of the Law and the Prophets might be increased in their hearts. And (3), that the heathen, becoming acquainted with the precepts which had been delivered to the Israelites, and with God's dealings with them, might learn that their idols were nothing, and that the God of Israel was the one only and true God; and that so they might be led to seek and serve Him, and be prepared to receive the light and deliverance of that Saviour of all nations who should come forth from Israel.

Besides the books above mentioned, there are, in the Old Testament, several others which contain instruction, exhortation, prayers and praises; such as the book of Job, the Psalms of David, the Proverbs of Solomon, &c.; and others again of a prophetic character, such as the books of Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, &c. &c. In short, it would occupy too much space to mention the contents of all the books of the Old Testament in order: we would simply remark, therefore, that although, in the writings of the Prophets, there is much that is historical and much that is hortatory, yet the principal object is always to indicate, with ever increased clearness, the distinguishing characteristics of the Saviour, whose future coming had been announced to Abraham, Isaac, and Jacob, and to proclaim the time of His advent, the power and dignity of His person, and the nature of that great salvation which should be accomplished by Him. There are, however, together with these matters, many intimations of the future condition of Israel and the other nations of the world. It must be remarked, in passing, that the books contained in the Old Testament, and vouchsafed by God to the Jews, are the same which have passed from them into the hands of the Christians. Both parties regard them all as the Word of God, and therefore sacred; and both believe alike in the One only and Most High God.

But the difference which exists between them is, that the Jews do not acknowledge Christ. For, according to their worldly ideas, Christ should have come with great outward majesty and pomp; whereas the Old Testament teaches that He was to come

not with worldly might and dignity, but with that spritual power and majesty which delivers transgressors from the thraldom of Satan. It is for this reason, also, that the Jews do not receive the Gospel, and explain away the prophecies of the Old Testament concerning the coming of Christ, saying that the Messiah whose advent was promised has not yet come, but will come hereafter.

The account of the New Testament, or "Injil," is as follows. It was written by the Apostles, under the inspiration of God, not long after the ascension of Christ into heaven, and contains the history, acts, miracles, and doctrines of Christ. The names of these apostolic writers are Matthew, John, Paul, Peter, James, and Jude. Three books of the New Testament were written by disciples of Peter and Paul, by their command, and with their assistance: the names of these persons are Mark and Luke. In the former part of the New Testament are the four books called especially the four Gospels, written respectively by Matthew, Mark, Luke, and John. These contain full accounts of the circumstances, acts, teaching, and miracles of Christ, and point out how the notices of Christ in the Old Testament were fulfilled; and how, according to the declarations of the Prophets and His own teaching, He offered Himself to be a ransom and atonement for the sons of men, and thus accomplished the salvation of all believers from the yoke of Satan, cleansed them from sin, and rendered them acceptable to God; and how, three days after His death, He arose again and appeared to his disciples, and, remaining upon earth forty days, He taught them things that they knew not; and after telling them that very shortly the Holy Ghost would descend and enlighten them, He ascended up into heaven before their eyes.

Immediately after the four Gospels comes the Acts of the Apostles, which narrate how, nine days after the ascension of Christ, the Holy Ghost, which He had promised to His disciples, descended and filled them with spiritual power and divine light; and how the Apostles, by the power of the Holy Ghost, preached Christ in the tongues of every nation, and wrought miracles; and how, by their preaching, many thousands of Jews and heathen believed in Christ, and thus the Christian Church was formed.

After this book follow twenty-one others, written by Apostles in the form of letters, some of which are brief, and others more lengthy. Each of these has a different name, but all are known as the Epistles. In these the sayings and teachings of Christ are

expounded and explained; and it is thought that Christ being the Saviour and Mediator of all mankind, it is only by Him that any can attain the forgiveness of sins, the favour of God, and eternal felicity; also what must be done to attain these inestimable blessings, and how, after they are obtained, men may be preserved in the enjoyment of them, and must be earnest in leading a holy life.

The concluding book of the New Testament is that called the Revelation of St. John, which is a revelation of events to come to pass which Christ made to the Apostle John. In this book the condition of the Christian Church, and the things which shall take place to the end of time, are set forth by symbols and in visions. Thus it is shown how Satan would strive to tempt and pervert men in order to destroy the Church, *i. e.* the body of true Christians; and how, by the violence and oppression of Antichrist,* he would bring many calamities and afflictions upon Christians, in order to separate them from Christ; but that they, saved not by worldly strength, but by the power of faith, as fine gold from the crucible, would come forth from their sufferings without dross or alloy, and become partners in the glory of Christ; and how that, at the last, Christ would descend from heaven with power and great glory; would destroy Antichrist; and, in order to make the inhabitants of the world secure from the malice of Satan, would imprison him for a thousand years; and how that then all nations would believe in Christ, and confess that He is Lord and Saviour; and so, at last, the promise in John x. 16, that there should be one fold and one Shepherd, would be fulfilled; and the ruined world, constructed anew and freed from sin, would be full of happiness, peace, righteousness, and holiness. Thus we see how the promises made thousands of years ago, to Adam, Abraham, David, and other Prophets, are accomplished; how, by the Saviour which had been promised, man will find deliverance from the thraldom of sin and Satan; and the earth, which, on account of man's transgression, had been laid under a curse, shall be freed from the curse, and shall enter upon a condition of greater blessedness than its primeval state.

It will now be manifest to the reader how complete a work the books of the Old and New Testament form. In them both the determined purpose and plan of God for bringing mankind to eternal salvation, and the development and accomplishment of the

* Lit. Dejjal, the adversary of Christ.

Divine purpose and plan are seen together. Thus, on the one hand, the Old Testament shows us the creation of the world and man, and how men became sinners, and so peace and blessedness fled from the earth; it sets forth, also, the coming of the Deliverer, whom God had promised that He might save mankind with justice. And on the other hand, it is shown in the New Testament how salvation came down to man, and how God by Christ delivers mankind from the bondage of sin and the torments of hell; and how He will renew the earth, and raise men to dignity and glory. Surely the grand and momentous matters which these books contain prove their divine origin; for who besides God can have power to plan and accomplish the salvation of man?

The belief of Christians concerning Prophets and Apostles is this: that although in other matters they may err, and omit, through neglect or forgetfulness, yet in the delivery of those matters which they had been commissioned by God to announce they are free from mistake, omission, and sin. Therefore, whatever Prophets and Apostles have spoken or written is free from error. And even if the sacred books should seem to any one contrary to his reason, there can be no doubt that the fault does not belong to the Divine Word, but to the limited reason and want of comprehension of the objector. The Word of God is not under the dominion of reason, but, on the contrary, reason must submit to the Word of God; so that, confessing his own weakness and ignorance in every respect, man must accept all its teachings with implicit faith.

We may remark here, that the Prophets and Apostles, in several passages of the Old and New Testaments, use the expression, "Thus saith the Lord," and in others the first person, and others again the third person. They also employ the form of exhortation and instruction, and in many places that of history and narrative. When they wrote matters pertaining to history, they were divinely guided to discern what things were true and what was suitable to insert into the Scripture. On this account the histories and narratives of Holy Scripture are also held to be inspired. This, then, is our belief concerning Prophets, Apostles, and Divine inspiration.

We have now given what may be sufficient to afford some information to the seekers of truth concerning the Christian Scriptures; and will now proceed, by the quotation of a number of passages from them, to exhibit the principal doctrines of the Christian faith.

CHAPTER I.

THE ATTRIBUTES OF GOD AND HIS HOLY WILL CONCERNING MANKIND.

It is declared in the Holy Scriptures, *i.e.* the Torah and the Gospel, that the existence of God is evident from the universe, and from the reason and conscience of man; and that the denial of the existence of God is to be attributed solely to pride and folly. (Rom. i. 19; Ps. xiv. 2; xix. 2—7; Heb. xi. 6.) The unity of God is also set forth in Deut. vi. 4; Isaiah xlv. 5; 1 Cor. viii. 4; Eph. iv. 6.) Again, according to the Scriptures, God is a Spirit and invisible. (John iv. 24; 1 Tim. vi. 15, 16.) He is also described as Infinite, Eternal, and Unchangeable (Ps. xc. 2; cii. 24—27; James i. 17); Omnipresent and Omniscient (Ps. cxxxix. 1—12; Acts xvii. 27, 28; Jeremiah xxiii. 23, 24); Almighty and All-wise (Ps. civ. 24; Job xii. 13; Gen. xvi. 1; Luke i. 37; Isaiah xl. 12—18.)

In like manner, God is represented as Holy, Just, and Righteous. (Isaiah vi. 3; Ps. cxlv. 17, v. 5—7; Isaiah iii. 10, 11; Rom. ii. 5—11; Rev. xvi. 5—7; Ps. xxxiii. 4; Numb. xxiii. 19.) He is also Compassionate, Merciful, Long-suffering (1 John iv. 16; Exod. xxxiv. 6; Ps. ix. 9, 10; Matt. v. 45; Lam. iii. 22, 23; Ezek. xxxiii. 11; John iii. 16); the Creator and Preserver of all creatures (Gen. i. 1; Ps. xxxiii. 6; Rev. iv. 11; Rom. xi. 36; Ps. civ. 10, 11, 14, 27—30, and the rest of the Psalm; Matt. vi. 31, 32; x. 29—31; Prov. xvi. 9; 1 Sam. ii. 7.)

Now it is made very evident by the passages which have been quoted, that all the statements which refer to the Divine Being, His holy will and glorious attributes, contained in the books of the Old and New Testaments, are of a character worthy of the Divine Majesty, and so that no one but God could of Himself have produced such ideas. And when men ponder over the wonderful contents of these books both the fear and the love of God springs up within them; they become loving and obedient to their Maker; they flee from evil and cleave to goodness and godliness; for the Holy Scriptures teach that God is holy and just, mighty to render retribution to transgressors and those who persist in error; but a compassionate, loving, benevolent, and merciful Father to all those who, with contrite hearts turn to Him. And therefore the Law and the Gospel being in conformity with the third and fourth

of the five criteria laid down in the introduction as distinguishing a true revelation, their divine inspiration is abundantly proved.

It must be remarked, in conclusion, that God in His wisdom has not seen fit to give us more information about His own incomprehensible person and attributes than what we have indicated in this Chapter. But he who in this world receives and believes His Holy Word, and thus learns to know God, will, in the world which is to come, have a perfect understanding of all these things. It is sufficient for believers now to love God simply and heartily, and to obey Him faithfully.

CHAPTER II.

THE PRIMITIVE CONDITION OF MAN; HIS PRESENT FALLEN STATE; AND THE STATE OF HOLINESS AND HAPPINESS WHICH IT IS NECESSARY THAT HE SHOULD ATTAIN.

SINCE it is God alone who knows all the circumstances and conditions of man's outer and inner life, he who desires to learn what is the state of his own heart and the design of his creation must of necessity consult the Word of God, and draw from thence the information he seeks for. And most certainly the declarations of the Word of God upon these subjects must be preferable to, and more trustworthy than, the speculations which philosophers have given us in their books. Therefore, as no one can of himself know himself as he ought, we must refer to the Holy Scriptures in order to understand thoroughly the true account of the state of mankind, and of the divine purpose in their creation. And thou, O reader, be not indifferent to that divine word, by whose precepts thou will be judged in the day of resurrection. Turn not away with repugnance, but rather study it with the eyes of thy conscience, and beseech the Most High to grant thee spiritual perception to arrive at its meaning, and thus to discern thy inner state and the object of thy being.

The following passages describe the creation of man and his state before rebelling against his Maker (Gen. i. 26, 27, 28, 31; Eccles. vii. 29; Acts xvii. 29); from which it is clearly gathered that God created man pure, holy, and happy. And the explanation of the expression, "God created man in His own image and likeness," is, that man, on the day of his creation, was perfectly free from sin and impurity of heart, from lustful desires, from infirmity of body and soul, and entirely exempt from disease and death. And that, knowing God intimately, heartily loving Him, and desiring his good pleasure, he enjoyed supreme felicity; and thus, his spirit being filled with power and knowledge, he was able to preside and rule over all creatures. So we see that the likeness to God in which man was created had reference only to spiritual, and not to corporeal attributes.

That man has not continued in his primitive state is a well-known truth which every man's conscience bears witness to, and of which both the history of former nations and the condition and

manners of contemporary peoples alike furnish abundant proof. And what man's present condition is, the following passages declare, Gen. viii. 31; Ps. cxliii. 2; 1 John i. 8; Rom. iii. 10, 12, 17, 18, 23.

Now he who knows something of his own heart, and the cogitations and promptings which take their rise there, must confess that the state of man is that which the above-quoted verses describe. He will acknowledge that sin and impurity have so gained the mastery over his heart, and he has been so full of lusts and passions, that from his childhood his inclinations have been ever towards that which is evil, and his state has been a state of ruin. And if the careful reader of this treatise will conscientiously examine his own heart upon the ground of his own experience, he will concede this position as true; and inasmuch as in every place and in every nation there are those who are utterly godless, as well as those who are guilty of every crime, he will thus recognise the universal condition of man as a testimony to the truth of the Word of God.

Since, then, as we have shown, God did not create man in his present miserable condition, let us now inquire how this wretchedness and wickedness came upon Adam and upon his posterity.

According to the Scripture account, sin and its results have been brought upon man and the world through the enmity and craftiness of Satan; for Adam, being deceived by him, rejected the commandment of his Maker, and so, turning aside in heart from the truth, cut himself off from the fountain of true happiness. The manner in which Adam fell into sin is related in the beginning of the Old Testament. (Gen. iii. throughout; and also in Matt. xiii. 36—39; Rom. v. 12; John viii. 44; 1 Pet. v. 8.)

If any one should inquire in this place, "How is it that God did not prevent the appearance of evil? and why did He allow Satan to tempt and overcome man? and why, in these our days, does He suffer him to foment disorder, and perpetuate evil and discord?" he will find the subject fully discussed in the Tariq-ul-Hayat. Here it will be sufficient briefly to say, that since God in His wisdom has seen fit not to explain this matter to us, human reason is unable to comprehend it. And although we are unable to give a satisfactory answer to the questions proposed, it is enough for the believing and obedient servants of God to know that the Judge of all cannot err in any of his doings; and that, notwithstanding His being the absolute agent, He yet, in His

infinite wisdom, leaves the free agents whom He has created, to act as they may choose.

But to proceed. The Most High has unmistakeably intimated in His Holy Word, that it is not His will that any man should remain under the dominion of Satan and sin, but that, being set free from guilt and impurity, he should attain to the spiritual condition of Adam before his fall, and possess eternal happiness. So that, most certainly, the truth seeker will find heart-satisfaction as he ponders over Lev. xi. 44; Matt. v. 48; 2 Cor. vi. 16; 1 Peter ii. 9; 1 John iii. 2. Thus do the Old and New Testaments show that men must become holy and perfect, as God is holy and perfect, and in this way fulfil the requirements of the third of the five criteria laid down in the Introduction, viz. that the doctrines of the professed divine revelation must set forth the holiness of God, and must guide man to spiritual sanctification and purity. The Holy Scriptures being, then, in conformity with this requirement, are distinctly proved to be the Word of God, and far above the religious books of other creeds, for they, having no knowledge of the design of man's creation, teach that purity results from ablutions and other cleansings of an external nature, and so are destitute of the idea of spiritual sanctification. But although such cleansings as these may be very pleasant and acceptable to men, in the presence of the high, holy, and all-perfect Searcher of hearts, they are of no importance whatever.

In order that the high purpose of God in the creation of man might be accomplished, He has ordained commandments and precepts by the agency of his Prophets and messengers. Thus, Exod. xx. 1—17; Matt. v. 21—48; vi. 1—21, and 31 to end of Chap.; Rom. xii. throughout, and xiv. 1, 2, 5, 6, 7, 8; 1 Cor. xiii. 1—10; Ephes. v. 1—21; Col. iii. *passim*, and iv. 1.

As some Mohammedans assert that there are no commandments and prohibitions in the New Testament, we have quoted the above passages, from which it will be abundantly manifest that all the precepts of the Gospel are fully in accordance with the glorious attributes of God, and have reference to purity of heart and life in man, and that they have nothing in common with the precepts of other religions, which recognise only an external worship and service. And it should never be forgotten that such other precepts are neither acceptable to a holy God, nor of any avail for the cleansing of man's heart. Therefore, the precepts of the Gospel, being of a spiritual nature, specially fitted for the sanctifying of the

heart, and leading to holy practice, stand far above the ordinances of every other religion, and on all accounts must be accepted, not as the commandments of man, but of God. And all those precepts are summed up in the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbour as thyself (Matt. xxii. 37, 39); that is to say, Thy conscience must be so imbued with the love of God that all the powers of thy body, of thy soul, and of thy mind, in every hour and minute of thy life, will be spent in the endeavour to please Him; and as thou seekest thine own profit and good, so must thou, with heart and soul, seek the good of thy neighbour, and every other person, even to thine enemies, in order that thou mayest act in conformity with the words of Christ, "Whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets." (Matt. vii. 12.) Behold, then, these precepts of the Word of God, which unite man in love both to God and his fellow, and bring him to purity of heart and eternal happiness. They are none other than that law which God has implanted in the conscience of every man. But the difference between the written law and the law of the conscience is this, that the latter is not so clear and unmistakeable as the former. Thus those who are ignorant of the precepts of the Old and New Testaments are not without law; but, as has been already stated in the Introduction, God has engraven ineffaceably on the tablet of the consciences of all mankind a special law, which renders every man responsible, whatever his knowledge may be. The heathen are held accountable, under this law; and they, too, may understand, that since they have not kept the law written in their hearts, they are sinners before God, and stand in need of a Saviour.

According to the teaching of the passages above quoted, it is imperative that in the practice of those divine precepts, which were ordained for mankind to the end that they might attain purity and high dignity, there should not be any defect whatever. This is also confirmed by James ii. 10 and Gal. iii. 10, from which it is evident that the favour of God is not obtained by the observance of some parts of the law, but that he who wishes to be well pleasing in His sight must strictly, and without the least default, keep all the Divine law: otherwise, the transgression of the least commandment will constitute him a sinner and accursed, that is to say, deserving of the wrath of God. But is there any one who has so perfectly kept the law of God that never at any time has he

committed an act of disobedience? Can a person be found who with heart and soul, and with all his power, loves God, and loves every one of his fellow-men even as he loves himself? Or is there such an one who in all his life has never committed a sinful act, or spoken a word which would be displeasing to God, or had in his heart a blameworthy feeling or desire?

Must not, then, you and I, and the whole human race, knowing ourselves to be sinners, confess before our Creator—"O Lord of Lords, most Holy and Righteous God, the purity that Thou requirest is not in us: we all deserve the dreadful punishment which Thou hast appointed for transgressors?"

The doctrine of the Word of God concerning the punishment which He has appointed for sinners is set forth in the following passages—Matt. xii. 36; Col. iii. 25; Rom. i. 18; ii. 8, 9; 2 Thess. i. 9; and with reference to the day of judgment, in Matt. xxv. 41. This, then, is the penalty of our alienation from God and transgression of His commandments; for how is it possible that sinners like ourselves should stand in the presence of the pure and most High God? And how can guilty rebels be acceptable before the stainless and Righteous One? And if, indeed, the love and mercy of God are boundless, His justice and holiness are also infinite, and therefore wicked persons and wicked acts can never be pleasing in His sight. The Most Holy One being thus opposed to sin in every way, it is needful that He should display His justice and the abhorrence with which He regards transgression and sin by punishing transgressors. So that the notion, that God of His mere and boundless mercy will pardon transgressors without requirement of retribution, is altogether groundless; for it is utterly impossible that any thing which proceeds from Him, who is All-wise and All-righteous, should be at variance with His own righteousness and holiness. And if God should not be wroth with, and punish those who disobey His holy law, He will not stand to His word, and will thus act in contradiction to His righteousness.

It is also in accordance with the *love* of God that He should not pass sinners by without requirement or penalty; for if men knew that God would not punish the guilty, they would give no heed to the commandments which He has ordained for their benefit, would sink more deeply day by day into sin and wickedness, and would become more and more hopelessly wretched. And it may be asked, where would be the profit of the law if there were no penalty attached to its transgression? and where would be the dis-

tinction between good and evil, if rebels and true servants were alike accepted before God?

It is thus evident from these considerations, and from the verses already referred to, that the great and glorious God will punish the guilty according to their deserts; and so, that we must either bear the punishment of our transgressions and eternally perish, or must find some way of deliverance from that terrible penalty.

And now the question arises, "Is man able to save himself from the consequences of his sins? Can he find a means of satisfaction and atonement by which he may become acceptable to God and obtain the forgiveness of his sins?" No indeed! must be the reply; for it is impossible for man to perform a meritorious work which will atone for his transgressions. Indeed he cannot, in his present state, perfectly obey the divine precepts contained in the Sacred Scriptures, and, even after conviction and repentance, will undoubtedly yet again fall into transgression; for the Divine Word teaches us that not only wicked works, but also words, thoughts, and desires are accounted sin before God. Is there even one person on the earth who has never had a wicked thought or desire in his heart? How is it possible, then, for one who has not even performed that which was incumbent upon him as a duty, to acquire, by doing more than his duty, an amount of merit which will avail as a satisfaction for sin? And if we could suppose the existence of a person who, throughout the whole of his life, had never transgressed the commandments of God, such an one will have done no more than he ought to have done, and so has not wrought any thing meritorious before his Maker. Rather must he confess, in accordance with the word of Christ, Luke xvii. 10, "We are unprofitable servants, we have done that which was our duty to do," that is to say, "We have done no more than we are bound to do." In short, it is beyond all doubt that man cannot do a single thing over and above his bounden duty. The Holy Scriptures teach that, to his latest breath, and with every faculty of soul and body, must man unwaveringly serve his God; and so there can be neither time nor power to accomplish any thing which may atone and compensate for his sins. And though some may proudly assert that they have performed more worship and service than God requires, yet the folly of the assertion is apparent, and the fact remains, that man can never by any means make it sure to himself, that his works will atone for his sins before God: in spite of his boasting, he will ever be afflicted with doubts. Man can never, by

a path of his own devising, reach the goal of salvation; and all imaginations that repentance will blot out transgressions are but idle dreams, for repentance itself is a duty; and as it cannot be a satisfaction for sin, so also has God declared in the Gospel, that neither can it alone avert the penalty of sin.

Thus we have seen, that there is no possibility of man's saving himself from the punishment of his sins. So that if there is no Saviour who can deliver us from the penalty which we have incurred, and be an atonement for all our sins, we must for ever abide alienated from God, subject to his wrath, and shall perish everlastingly.

It must be borne in mind that the deliverer who is worthy and able to be an atonement for sin, and who can render sinners acceptable in the sight of the just and holy God, cannot be of mankind; because all men being sinners, no one of them is qualified to become a mediator; neither is it competent for a sinner to save sinners, as it is written, "No man can save his brother, or give to God a ransom for him." (Ps. xlix. 7, 8.)

And this person, besides being innocent of sin, pure and perfect, must be higher in dignity and rank, than those whom he saves. Now such an one as this—a Saviour who is able to offer to God an atonement for sin, and thus to obtain pardon for transgressors—is set forth in the Gospel. It is even Jesus Christ, who, by His greatness and His perfection, His sufferings and death, has become the Mediator for all sinners in the presence of the most Holy and Righteous God, and has obtained for them acceptance and salvation. And all those who believe in Him shall obtain eternal joy and glory. Boundless praise and thanks be to God, the Living, Eternal, and most Merciful, who of His infinite mercy and love, has granted to us guilty sinners so great a redemption and salvation, through Jesus Christ! Amen.

CHAPTER III.

THE SALVATION WHICH HAS BEEN WROUGHT OUT BY CHRIST.

We will now, in dependence upon the blessing of Almighty God, explain the nature of this salvation as made known in the Gospel. And thou, beloved reader, be not astonished if in this great subject, which displays so wonderfully the wisdom, love, holiness, and righteousness of God, thou dost meet with some things which transcend thy intelligence. For inasmuch as God, as regards His person and His works, is, in relation to man, concealed from view, it is not possible for us to know more of Himself and His work, than He has been pleased to make known to us. For as the wisdom and knowledge of God are far above those of men, so are His ways higher than our ways. And this being so, if the Holy Scriptures are found to contain aught that our reason and intelligence cannot comprehend, this shows, not that they are the faulty words of men, but rather that they are the incomprehensible work of God.

The salvation which the Most High, out of the fulness of His love and mercy, has vouchsafed to provide for all sinners by Jesus Christ is set forth in the following passages: John iii. 16; 1 John iv. 9; Luke xix. 10; 1 Tim. i. 15; 1 John ii. 2; 2 Cor. v. 19, 21; 1 Pet. ii. 24; Eph. i. 4.

God had, in His love and mercy, purposed this salvation from eternity, and in ancient times declared, by the mouth of His Prophets, the tribe and family from which the Saviour should spring, the time and manner of His coming, His rank, and the way in which He should accomplish His work. And so in the ages before His blessed appearing, those who knew of the promises of His coming, rejoiced and looked forward to the great redemption. Adam, the father of all flesh, was informed by God concerning the coming Saviour, that He, the promised Christ, should be so mighty as to bruise the Serpent's head; that is to say, that He should overcome the Devil, and ultimately deliver man from his thraldom and from sin. (Gen. iii. 14, 15.)

In like manner did God promise Abraham, that from his seed a mighty person should arise by whom all the nations of the world should be saved and blessed (Gen. xxii. 18): that this seed of

Abraham, in whom all peoples should be blessed, is none other than Christ, as shown by Gal. iii. 16.

Again, this Mediator and Saviour was spoken of to Moses as a great Prophet, who should spring from the children of Israel, and teach the people the way and will of God. (Deut. xviii. 18, 19.) The Divine word came also to David, declaring that the Saviour should be of his posterity, and should reign a king for ever. (2 Sam. vii. 12, 13; in accordance with which is Jer. xxiii. 5, 6; Isaiah ix. 5, 7.) The passages with regard to the time of His appearing are Gen. xlix. 10; Dan. ix. 24—27; the place of His birth, Micah v. 2; His being born of a virgin, Isaiah vii. 14. With reference to His doctrine, humiliation, suffering, and death, and the atonement which He should make for the redemption of mankind, there are very many passages in the Prophets, from which we select Isaiah xlii. 1—4; lxi. 1—3; lii. 13—15; liii. 1—10; Ps. xxii. 8, 9, 18. There are also numerous places which speak of the resurrection of Christ, His session at the right hand of God, or His ascension into glory, and His deity; for example, Ps. xvi. 10; cx. 1; ii. 7; xlv. 6, 7; Zech. ii. 10; Dan. vii. 13, 14.

And this Saviour, whom Almighty God has proclaimed by the mouth of His Prophets in the Old Testament, came 4004 years after the creation of the world, and 622 years before the Hejra; and, reckoning a year for a day, 70 weeks, that is to say, 490 years after the Babylonish captivity, thus fulfilling the prophecy of Daniel concerning His coming. The prediction, also, of Jacob, that when Christ came, the government would pass out of the hands of the Israelites, was accomplished; for, a few years before the birth of Christ, the Jewish people had been placed under the protection of the Roman government, but just at the time when that event took place they passed formally, by a census, under the authority and rule of the Romans, as is related in Luke ii. 1—4. And more than this, we learn from John xix. 15 that the Jews, at the time of the crucifixion of Christ, confessed openly that they had no king but Cæsar. From that time to the present, they have had no government whatever.

Forty years after the death of Christ, in fulfilment of a prophecy which had been uttered by Daniel five centuries before, the Romans attacked Jerusalem and utterly destroyed the city, together with the temple and altars of the Jews; so that from that time forward their sacrifices have ceased to be offered, their country has remained desolate, and themselves have been scattered and perse-

cuted throughout the world. In accordance with the prediction of Isaiah, delivered 700 years B.C., the Saviour was born of a virgin, as may be seen in Luke i. 26—45; Matt. i. 18—25. And the accomplishment of the promise of God, made in the Old Testament, that Christ should be of the seed of David according to the flesh, is affirmed by Rom. i. 4 and Matt. i. 1; and the fulfilment of the prediction by the Prophet Micah that He should be born in Bethlehem, is contained in the account given in Luke ii. 4—18.

When Jesus had reached the age of thirty years, He began to preach and teach, and to work many miracles: He healed the sick, cast out devils, gave soundness to the blind, lame, dumb, deaf, and lepers, and raised the dead. (Matt. ix. 4—6; John v. 46; iii. 6.) Yet with all this dignity and power, He passed the days of His sojourn in this world in poverty and contempt, as He Himself said in Matt. viii. 20; nor did He seek aught of this world's honour and glory. (John vi. 15; iv. 44.) And so blameless was His conduct, so generally recognised was His purity of life, that He could say to His adversaries, "Which of you convinceth me of sin?" (John viii. 46.) Thus, then, have all the prophecies concerning Christ, the place of His birth, and the nature of His teaching, been perfectly accomplished.

When the time of His removal drew nigh, Christ informed His disciples of the sufferings which He was about to undergo (Luke xviii. 31—34); and on another occasion He taught them that He would endure all those sufferings of His own will, and out of His great love for mankind. (John x. 14, 15, 18.) Thus was it on account of His great love to us sinners, and that He might save us from sin and destruction, that He refused not to allow the Jews to seize Him, to buffet His face, to scourge His body, and to deliver Him into the hands of the heathen governor, Pontius Pilate, to be crucified; and in this way, as the following passages will show, were all the predictions of the Prophets concerning the sufferings of the coming Messiah fulfilled. Read Matt. xxvii. 12 and the Chapter throughout, in which it is related at length, that when He was crucified, they pierced His hands and His feet, and how the guards parted His clothes among them and cast lots for His garments, and how He was derided and reviled; all which particulars had been foretold of Him many years before by David, in Ps. xxii.

It was a custom of the Jews to bury the bodies of criminals who had been executed in a cemetery apart from the ordinary burying-

places. But although the Jews might have wished that the body of Jesus, when it had been taken down from the cross, should be buried with the malefactors, it was nevertheless placed with great honour in a private tomb. (Compare Matt. xxvii. 57—60 with Isaiah liii. 9.)

And, as He had before taught His disciples, three days after His death, He rose again and left the tomb. (Matt. xxviii. 1—6; Ps. xvi. 9, 10.) And after the resurrection, He appeared forty days on the earth to those who believed on Him, and especially to His Apostles, to whom He taught and explained how the things which had been spoken before by the Prophets had come to pass, and what was the design of His sufferings, death, and resurrection, which things are related in Matt. xxviii. 18—20; Mark xvi. 19; and the prophecies concerning the Messiah's sitting on the right hand of God, and His authority over heaven and earth thereby fulfilled, are contained in Ps. cx. and Dan. vii.

Now, since all the types and promises which God had set forth so long before by the mouth of His Prophets, to make known the coming Saviour, the salvation which He should accomplish, and the time of His appearing, have been fulfilled in Christ, it must be indubitable that Christ is that very Saviour and Mediator indicated in the Old Testament. And we must not omit to remark, that the fulfilment of the prophecies concerning the Messiah is a most convincing proof of the inspiration of the Old Testament; for who besides God could foretell the time of the Messiah's advent, the place of His birth, and the dignity of His person; or could foreshow His sufferings, death, resurrection, and ascension into heaven? Indeed, as without the inspiration of God no man can know events which are as yet future, so is it beyond all dispute that the contents of the Old Testament were written under Divine direction.

Although the dignity and rank of the Messiah is sufficiently shown in the passages quoted above from the Old Testament to be more than human, and higher than that of any Prophet, in fact, to be divine; yet since, in the New Testament, His divine majesty and glory are more clearly enunciated, we will now adduce several passages in order to exhibit that truth. It must be borne in mind that the salvation of mankind which has been accomplished by Christ, as we have shown above, could not have been possible without His being clothed with deity; and that as the Word of God is a sufficient witness of the deity of Christ, it is needful that

the truth on this point should be received and unswervingly held. The passages which point out the Sonship and divinity of Christ are the following—Matt. iii. 17; xvii. 1, 2, 4, 5; John ix. 35—37; Matt. xvi. 15—18; John viii. 23, 58; xvi. 28; xvii. 5; xiv. 9; x. 30; xvii. 21; v. 26; Rev. i. 11; xxii. 13; John v. 17, 18, 19, 21, 22, 23.

Although Christ in the Gospel is constantly called the "Son," yet the term must not be understood as implying the ordinary relationship between parent and offspring, but must have that sense attributed to it which its use in the Gospel requires. (See Col. i. 15—17; Heb. i. 2—4; John i. 1—4, 14; Prov. viii. 22 to end.

But Jesus Christ, besides being endowed with attributes of deity, is also, in the Gospel, called "God;" as, for example, in Rom. ix. 5; 1 John v. 20; 1 Tim. iii. 16; Heb. i. 8; John xx. 27—29; from all which passages it is abundantly evident that the expressions "Son of God," and "God," are not given to Christ as honorific titles, but are really expressive of the true divinity of Him who is one with God, and is God.

It may now be asked, "How can the deity of Christ consist with the unity of God?" Our reply is, that according to the evidence of the Gospel, the deity of Christ cannot vitiate or be in opposition to the divine unity, and that in very truth God is one. But the question is one which man cannot solve, because the deity of Christ, together with the unity of God, is one of the divine mysteries, the knowledge of which rests with God alone. And when man's reason utterly fails to comprehend the secrets of God, and the essence of His divine personality, how shall he presume to assign limits to, or to disapprove of, those statements concerning this matter which are contained in the Word of God? How dare he to attempt to measure them by his own finite and feeble reason? Surely such attempts are simply blasphemous. And therefore if any one, on account of his inability to comprehend the sonship and deity of Christ, should deny those truths, he is guilty of blasphemous pride. What can we, weak and foolish servants, say in reference to such divine mysteries as these? Is it possible that we should have power to contend with God, and to set at nought His Holy Word in this particular? God forbid! we could never dare to do so. And should any one, in the greatness of his pride, attempt to maintain such a position, he must be able, in the first place, to understand fully the Infinite; for to enter upon a controversy concerning the nature of God upon the ground of reason

without such ability would be the greatest folly. Thus, then, as these mysteries are altogether beyond the reach of human intelligence, it becomes us to be silent upon the subject, and to bow with submission to the authority of the Word of God.

It is possible—perhaps necessary—that in the glorious person of the Most High there should be some special attributes which are not to be found in any of His creatures; and therefore, although man may not be able to comprehend them, it is sufficient for believers, as the ground of their confidence in Him, and resignation to His will, that God has revealed some of the mysteries of the divine nature in His Word, and has been pleased to send His only Son into the world to save sinners. And if, indeed, the believer cannot perfectly understand the manner in which this great blessing has been vouchsafed to him, still the consideration that by this means he will reach eternal happiness gives him great joy. In short, it is not possible to derive any other evidence for the proof of these particulars other than that supplied by the Divine Word; nor is there any need of it, for the Word of God, being in every way an unimpeachable witness, is far more trustworthy than arguments from reason. And the Mohammedan truth-seeker, inasmuch as he believes the Old and New Testaments to be the Word of God, and if he has carefully and thoughtfully considered the arguments we have adduced to show that they have been neither abrogated nor corrupted, will have no misgivings on that score; and thus all the doctrines of the Holy Scriptures, whether they appear conformable to reason or not, as he knows they have proceeded from God, will command his acceptance. Is it an impossible thing that God should command His servants to receive a thing which their reason cannot grasp? Do we not see continually, in the common affairs of life, how often men accept a thing that they know nothing of, and which they learn to understand afterwards? Therefore, how blessed are they who, although some of the Divine teachings seem very difficult to them, yet, relying on the Word of God, believe from the heart in the Divine majesty of Christ; for by this means they shall find salvation, and in the higher and blessed world shall attain to perpetual joy and the highest degree of the knowledge of God.

And the Word—who was with God, and by whom God in all ages revealed Himself to the Prophets, by whom also He created all things—that is to say, that peculiar relation in the Divine Being who is made known to us by the name of the "Son,"—the second

person of the Trinity,—became incarnate, putting on humanity as it were a garment, and for an appointed time dwelt among men. (John i. 14; Phil. ii. 6—11.) Jesus Christ was in every respect like ourselves, sin only excepted. He ate and drank, slept and awoke, was in sorrow and rejoiced, but there was no sin in Him as there is in us. (1 Pet. ii. 22; Heb. vii. 26.) Again, we find in the Gospel that the Father sent the Son; and that Christ was called "the Son of man;" and that, after enduring suffering and crucifixion, He died and then rose again. We read also that He Himself declared, "The Father is greater than I;" and, "I came not to do my own will, but the will of Him that sent me;" that as the Mediator and Saviour of mankind He prayed to God, and did many other things which belong only to humanity. Yet as to His godhead He is the supplier of all our needs. And if one should ask, "How is it possible for manhood to be united to deity?" I also would ask, "How is it possible for spirit and flesh to be united in man?" The true answer is this, that whatever the absolute Ruler of all things in His infinite wisdom may will, He is also able to accomplish; and that to call in question the works and dispensations of God is simply arrogance and folly. It is quite enough for us to learn what is declared in the Word of God concerning these subjects. But further: according to what we read in the Gospel, the relationship between the humanity and the divinity of Christ is of such a nature, that the humanity is neither transmuted to divinity, nor is the deity confounded with the humanity. This peculiar relationship, inasmuch as it is a divine mystery, is incomprehensible by reason, and so can only be known by the Word of God. So much, however, is clear, that this union of deity and humanity in Christ was brought about, in order that the high purpose of the glorious God might be accomplished; that by this means mankind might be saved from destruction, might be reconciled to God, and enjoy the blessings of a happy eternity. And more than this, Christ, in our flesh, became an example to mankind of pure and holy living, in order that they might follow His steps. Since, then, it has pleased God in His love and mercy thus to accomplish His purpose of saving mankind, who can presume to say that this act is unworthy of Him, or that He ought to have done otherwise? Indeed, by this plan of salvation God has made known most fully to man His justice and mercy. But some one may say, "Was it impossible for God, who is almighty, to save men from sin and hell in some other way?"

We reply that it is not in the power of any man to fix limits to the wisdom and knowledge of God; but that, since God has appointed this way of salvation for men, it must be regarded as the best of all means for the accomplishment of His divine purpose. We conclude, then, that it is only Christ who can redeem sinners, and, by His own sufferings and death, acquire for them eternal salvation.

We will now, in the remainder of this chapter, lay before the reader those passages of the Gospel which exhibit the blessed results which flow from the salvation which Christ has acquired for men by His own sufferings and death.

The first-fruit of this salvation is, that God, for Christ's sake, forgives the sins and transgressions of all believers,—that is, of all those who believe in Christ from the heart,—and saves them from the punishment which they have deservedly incurred (Rom. v. 18, 19; 1 John i. 7; Heb. x. 14; Ephes. i. 6, 7); which passages show that God, through Jesus Christ, grants remission of sin to true believers, is pleased with them, and makes them partakers of His grace. Again, believers are enlightened, purified and sanctified by this salvation. God, for Christ's sake, grants to them His special favour and the light of His guidance. He illuminates their hearts so that they may be able to understand their own inner condition, and have a true apprehension of Himself. And by filling their hearts with the love of God He enables them to go on acquiring strength until they are able to keep His commandments, to attain to purity of heart, and to acquire perfect knowledge of the truth. (2 Cor. iv. 6; Col. ii. 3; 1 Cor. i. 4, 5; Rom. v. 5; Phil. iv. 13; Tit. ii. 14; Rom. viii. 5; Heb. ix. 14; Tit. ii. 11, 12; Eph. i. 16—19; John viii. 31, 32.) Another result of salvation is, that by it Christ has entirely freed believers from the thraldom of Satan and from the fear of death; and by proclaiming the glad tidings of eternal life, has delivered them from evil and made them possessors of never-ending felicity. (Heb. ii. 14, 15; 2 Tim. i. 10; 1 Pet. i. 3, 4; Rom. viii. 17.) Now, since the salvation provided for sinners by Christ is so blessed and important a thing, that by it men are cleansed from the defilements of sin, have the gate of God's loving-kindness and good pleasure opened to them, find enlightenment and sanctification, and at last are ushered into eternal life and joy; it is evident that the doctrines of the Gospel are they which allay and satisfy the craving necessities of man described in the Introduction (for Jesus Christ is accounted before

God, our wisdom, righteousness, and sanctification, and has become the cause of our redemption); and as they do so, the Gospel can be none other than the Word of God.

The salvation accomplished by Christ is one of the mysterious things of God, the nature of which human reason is too feeble entirely to comprehend. Yet the question, "How, in consistency with the righteousness of God, could the death of Christ be an atonement for the transgressions of sinners," is one, of the grandest importance to us. But here, again, the Word of God is a sufficient witness; and, as we have shown above, in that Word it is declared plainly, that Jesus Christ, being the Mediator and Saviour of all men, by means of His sufferings and death upon the cross—which He willingly underwent for us—has procured forgiveness o sins, and eternal life and happiness for all those who believe in Him. And truly there is wisdom in the arrangement that the doctrine of salvation should not have been explained more clearly and fully in the Gospel than it is; for it is a touchstone by which men may understand whether they have, by self-knowledge, arrived at that knowledge of God which is necessary to their obtaining His favour. Thus the rejection of the good news of salvation by one who has heard it, indicates that he is ignorant of the state of his own heart, and that he has not repented of his sins. The salvation of Christ appears a profitless thing in the eyes of one who, careless of his perilous state, and heeding not that soul-malady which has found an entrance by sin, and will shortly hurry him to eternal ruin, troubles not himself about its cure. But to him who, being aware of the state of his heart, knows how hateful sin is in the sight of God, and that he will certainly perish on account of sin, as he cannot by any means save himself from the penalty of his guilt, the glad tidings of salvation purchased for him by Christ is the most sweet and precious of all things; a balm efficacious to heal his heart, bruised and wounded by the weighty burden of sin. And it can be no cause of astonishment that the doctrine of salvation should appear profitless to those who have not reached this state; for it is not possible for persons, who are in subjection to their own inclinations and desires, and are sunk in self-gratification and worldly thoughts, to understand with their feeble reason the things of God and their souls; as it is written in 1 Cor. ii. 14; i. 18—25. If, when the bright rays of the sun beam forth o'er all creation, the bat instinctively hates and shuns its light, shall imperfection be attributed to the sun on that account? Does its

rejection by this poor little creature injure and degrade its glory? No, indeed! So, neither is it to be wondered at that Christ's salvation appears unreasonable and useless to proud and blind-hearted men. On the other hand, it is true beyond a doubt, that in the estimation of him whose heart is illuminated by the light of faith, the doctrine of salvation is the very well-spring of true knowledge, and the cause of everlasting blessedness.

But to proceed: The righteousness and holiness of God are more conspicuously exhibited by the salvation of Christ, than by any other event or doctrine. For, from the fact that Almighty God grants the forgiveness of human transgressions only on account of the sufferings and death of Christ, it becomes evident to mankind how hateful and abominable sin is in His sight, and how impossible it is for sinners to obtain His favour without the intervention of a Mediator and Saviour, and thus does His holiness and justice appear manifest. So, again, does the doctrine of redemption by Christ express, in a most wonderful manner, the love and mercy of God; because, not willing that men should abide in sin and destruction, He, out of the abundance of His compassion, freely gave His only Son, the effulgence of His glory, and the express image of His person, in order that whosoever believeth in Him might not perish, but have eternal life. Thus does this blessed doctrine, exhibiting, as it does most clearly, both the justice and the love of God, as well as the abhorrent character of sin in His sight, urge men to the love of God and obedience to His will, and establishes them in the path of faith.

It must not be overlooked that the high and glorious God has ordained, in His great wisdom, that in the realm of creation the death and destruction of some things should become the means of life and health to others. Thus the decomposition of matter becomes the cause of the formation and continuance of minerals, vegetables, and animals. And just as the destruction of vegetable life is the means of life to some animals, so also does the death of some animals enable others to live. In this way, too, does the destruction of animal and vegetable life and substance furnish life and vigour to the human body. Again, it is generally the case that the benevolent acts of some individuals are the causes of comfort and prosperity to others.

Now, since God has established this order among His creatures, it can be no strange and unaccountable thing that the acts and death of Christ should bring about the salvation and blessedness of man.

And since it is impossible for men entirely to understand and comprehend all the laws which God has ordained in creation, so likewise should they not be stumbled when they fail to perceive clearly the nature of redemption by Christ. But if any one in his pride should believe only that which he can understand, and deny whatever he cannot, he must of necessity deny God and his own being, and very many other potent existences, for it is utterly beyond the power of his intellect to penetrate and comprehend their nature.

And just as the nature and hidden powers of all things in heaven and earth are ascertained by their external effects, so, by the clear evidence of the Word of God, the death of Christ is plainly the cause of salvation and life to man. And although reason cannot penetrate the inner nature of redemption, yet he who believes will feel in his heart its blessed influences. For being as it is the medicine which the All-mighty and All-wise God has appointed to cure man of the disease of sin, he who, relying on His boundless wisdom, uses this remedy, finds health from his spiritual malady, and attains real blessedness. And as the restored health of a sick man by the use of a physician's prescription is a proof of the efficacy of that medicine; so the believer in Christ, by his being cured of the malady of sin through the redemption of Christ, knows assuredly the efficacy of that spiritual medicine pointed out in the Gospel, and has no doubt of its having been provided by the true Physician.

Thus this salvation is a clear proof of the truth of Christ, and of the New Testament being the Word of God.

CHAPTER IV.

HOW MAN MAY OBTAIN THE BLESSINGS OF SALVATION.

We will now proceed to show, by passages from the Word of God, how we may realize the results of Christ's salvation in our own hearts; and how, by means of it, we come to possess eternal life and the great benefits which God has prepared for man.

According to the teaching of the Gospel, it is only by faith in Christ that we become partakers of the rich blessings which His salvation has procured. (Acts xvi. 31; 1 John iii. 23; Mark xvi. 16.) And faith does not consist merely in knowing that the Word of God, *i.e.* the Old and New Testaments, are true, and in being acquainted with the doctrines contained therein. Rather does it consist in earnest, believing study of that Word, in knowing how great sinners we are in the sight of God, and in deeply repenting of all wickedness. We must believe, assuredly, that Jesus Christ has become the sole Mediator and Redeemer, and cause of salvation for all the world, in order that God, for His sake, might pardon all our sins and bring us to eternal felicity. And we must ever diligently strive to avoid all sin and to love God supremely. This is the Gospel account of true and perfect faith.

But man cannot, with his own unaided powers, acquire this faith: he needs the help and grace of God. (John vi. 29; 1 Cor. xii. 3; John xvi. 12—14.) It is in this way that God, of His great love, not only provides salvation for us sinners, but also, in order that we might be partakers of it, hath promised us the help of the Holy Ghost. So that he who hears of Christ and the glad tidings of His salvation will, if he sets not himself to oppose, have the faith spoken of produced in his heart by the Holy Ghost. Thus, in whatever degree man needs salvation, in that degree does he stand in need of the Holy Spirit's aid.

It may now be asked, "Who is this Holy Ghost? the giver of aid, the producer of faith in the hearts of men? and what is His rank?" Let the testimony of the Gospel in Acts ii. be referred to, from which chapter it will be understood who He is; and also that in Matt. xxviii. 19, where Christ describes His high dignity and His unity with the Father and the Son. The second passage is an

absolute command that those who believe in Christ should be baptized in the name of the Father, and of the Son, and of the Holy Ghost, which indicates, that just as they believe and obey the Father and the Son, so must they believe, obey, and recognise the deity of the Holy Ghost. The words of Peter to Ananias, in Acts v. 3, 4, in which the Holy Ghost is distinctly said to be God, also bear upon this point. See, again, 1 Cor. iii. 16, where the hearts of believers are called the temples of God, on account of the Holy Spirit dwelling within them; thus clearly demonstrating the divine rank of the indweller. Compare 1 Cor. ii. 10, 11, and 2 Cor. xiii. 14, where the Holy Ghost, like the Father and the Son, is the fountain of blessing and grace, and held to be one and equal with the Father and the Son. Thus the Holy Ghost has deity attributed to Him in the same way that the Son has, and is plainly called God.

We find, then, that God, in His holy Word, makes Himself known to us, His poor and sinful servants needing mercy, salvation, and help, as the holy and loving *Father*, who, although in His holiness abhorring sin and sinners, yet, out of His overflowing love and grace, hath from all eternity ordained the salvation of men. And God, revealing Himself as the Saviour-*Son*, became incarnate for an appointed time, and, by means of suffering and death, provided salvation for sinners. And yet again does God declare Himself as the *Holy Ghost* the aider, who enlightens the hearts of men by making known to them the riches of the Gospel, and leads men to the love of God and the enjoyment of eternal life. These manifestations of the Divine Being, Christians call the *Three Persons*, or the *Trinity in Unity*. And this mystery of the Deity is set forth in the Gospel thus:—That the Father, the Son, and the Holy Ghost, having one being, are not three Gods but one God. And that between the Father, the Son, and the Holy Ghost, there subsists a true distinction, but not of such a nature as to destroy the unity.

If it should be asked, "How is it possible for a distinction of persons to co-exist with unity?" our reply is, that since it has pleased God thus to describe His inscrutable self to us in His Word, we, His feeble servants, cannot call into question the wisdom and power of the Almighty; and that whatever He has commanded us it is our duty believingly to follow, as we are in no position to demand the reason and meaning of what He lays upon us. Since, therefore, God has not given to us in His holy Word any fuller light

upon the nature of His being and the relationship which subsists between the Persons of the Trinity than what has been stated above, man dares not seek to expound further these divine mysteries. But, following the teaching of the Gospel, we may say thus much—that the essence and being of the Son is with the Father, and that the essence and being of the Holy Ghost is both with the Father and the Son. Thus Christ says, in John v. 26, "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself;" and in John i. 1 (where the Son is called "Kelemet-ullah"), it is written, "In the beginning was the Word, and the Word was with God, and the Word was God;" from which passage we learn that the Person of the Son is hidden in the Person of the Father, and that the eternal relationship between the Son and the Father is compared to the connexion between speech and thought, and between thought and the spirit; that is to say, as speech is hidden in thought, and thought in the human spirit, and while both being united to the spirit, yet do they manifest themselves from and out of it; so likewise, although the Father is in unity with the Son, still, as in the illustration, has the Son, with a peculiar distinction, come forth and been begotten from Him from all eternity. And so again, just as the spirit of man, taking form and feature in thought and speech, discloses and explains itself, thus also does the inscrutable and absolute God manifest Himself in the Son, *i.e.* in His eternal Word; and by His agency creating and preserving the universe, has made Himself known to finite creatures, and drawn nigh to the senses and reason of men. Therefore is it written concerning Christ in the Gospel, that He is the effulgence of the glory of God and the express image of His person; that He is the image of the invisible God; that all the fulness of the Deity dwells in Him; and that He is the first-born of every creature; that is to say, He has from eternity come forth of the Absolute One. (Heb. i. 3; Col. i. 15; ii. 9; besides which, see also Matt xi. 27; John xiv. 6; 1 John ii. 23.) And lest any one should imbibe the erroneous idea that the Father and the Son are each separately a God, it is written in explanation of the unity of the Son with the Father, "I and the Father are one;" "Whosoever hath seen me hath seen the Father;" "I am in the Father, and the Father in me;" "All men should honour the Son even as they honour the Father." (John x. 30; xiv. 9, 10; v. 23.) Now, from the tenor of the passages cited above, it may be seen clearly that the revealer of the veiled and hidden One is

the Son, and that the Son, being one with the Father, and equal with the Father and the Holy Ghost in power, perfection, wisdom, and glory, is with the Father and Holy Ghost one God, to whom be honour and glory for ever and ever. Amen.

It cannot be insisted on too often that the limited reason of man cannot comprehend the nature of the Divine Being, for in this world there is no similitude which can adequately represent Him to us.

There are, however, some things in which the principle of trinity, or plurality in unity, has been variously exemplified. Man himself is an instance of the kind. He, although composed of a responsible spirit, a reasonable soul, which occupies the place between the spirit and the body, and a material body, that is to say, of three things, is yet, in truth, one person. In other things also, as, for instance, light and fire, examples may be found. And if, indeed, these similitudes fail to explain the Deity to us, every thoughtful and judicious person will yet, upon consideration, perceive the possibility of a trinity in unity.

An example of this kind is light, to which God is compared in the Holy Scriptures: 1 John i. 5, "God is light, and in Him is no darkness at all;" and Ps. civ. 2, "Who coverest Thyself with light as with a garment." Thus, light being the purest of all created things, influencing all bodies, and contributing to the functions of material life, may be used to represent the holiness, omnipresence, and all-pervading influence of God. For while, indeed, the influence of fire and light affects all things, their essential nature is beyond the power of human reason to discern. Yet man is able to assure himself of their existence by the evidence of the rays which they emit. And although there is a distinction between light and the rays which it sheds forth, nevertheless the two are but one thing, for the rays are comprised in the light, or fire; and fire, or rather heat, is hidden in those rays. And how much soever the rays may belong to fire, and so proceed from it, yet in point of time there is no precedence, for fire cannot come before light nor light succeed fire, because fire is never at any time without light, and always co-exists with it. Again, besides light, heat also exists in fire, which, while exercising its influence together with the rays, is yet in unity with fire itself. Now this material connexion between fire, light and heat may be looked upon as a kind of type of the spiritual relationship between the Father, the Son, and the Holy Ghost. For example, as fire manifests itself and

exercises its influence by means of rays of light, so the Father, *i.e.* God, reveals Himself and acts in the Son; and just as one may be conscious of the light by the effect of the heat which is in it, so does the believer know the Son by the illuminating and guiding Holy Spirit, and by the Son the Father.

We may observe, in conclusion, that although the illustrations which have been put forward do, in some way, bring the Divine Trinity in contact with our imaginations, yet it is beyond all doubt, that by the aid of such similitudes man cannot penetrate the mysteries of the Inscrutable. And since, therefore, it behoves men rather to choose silence on such a subject, we will cease from words, and believe and worship Him, who, being incomprehensible, comprehends all things; being invisible, sees with the glance of power every atom; and who, since He is the Almighty, is under no authority whatever; even the Most High God. And inasmuch as He, in His mercy to us sinners, that He might save us and bring us to never-ending blessedness, has in His Word revealed His unchangeable being as the Father, the righteous and merciful, the giver of salvation; as the Son, the deliverer from the thraldom of Satan and sin; and as the Holy Ghost, the sanctifier and perfecter; we must, with deep thankfulness and humility, worship and obey the unique, eternal, righteous, and merciful God, and receive with implicit faith that great mystery which we cannot comprehend. For since God has been pleased thus to reveal Himself to us, we, perceiving His great love, and finding delight in the fruits of it, shall be supremely happy, both in this world and in that which is to come. By this faith we shall obtain salvation and acceptance with God now, and in that blessed world shall see clearly the things which have been shrouded from our view while here.

But if, indeed, no one can discern by his reason the nature of the Holy Spirit, he who believes, like the Apostles, and thousands who have embraced the Gospel, can experience in his heart that, in the matter of his faith, the Holy Ghost is his helper. As to the *manner* in which the Holy Spirit leads men to faith, see John xvi. 8—11, according to which passage He makes known to those who attentively hear or read the Gospel their own spiritual state; convinces them of the greatness of their sinfulness in the sight of God; makes them to understand that the righteous and holy God forgives sinners through Christ alone; and that without faith in Christ they cannot be acceptable to God, and will have to bear

the penalty of their transgressions; and, more than this, He teaches them that if they believe not in Christ they will abide in alienation and error, and urges them to repent of their unbelief and wickedness, to embrace the salvation of Christ, and to keep the commandments of God. In this way does the Holy Spirit, after having shown to every one the state of his own heart, and the hatefulness of sin in God's sight, urge him to be reconciled to God. (Acts ii. 37; Luke xviii. 13.) Hence we learn that the repentance which is accepted in the glorious presence of the Most High, is, that men should know their own transgressions and be heartily sorry for them, and that they should confess from the heart that besides Jesus Christ, there is no one who can save them from the penalty of their sins.

This repentance wrought by the Holy Ghost leads men to faith, and makes them partakers of all the benefits and happiness of Christ's salvation: see John iii. 14, 15; Rom. iii. 22—24; which passages teach us that he who possesses that faith obtains the forgiveness of his sins, is justified and accepted before God, and, being accounted as having perfectly fulfilled the law of God, is admitted to true happiness and eternal glory. The fear and anxiety on account of his sins, which before weighed like the burden of a mountain upon his heart, are now removed; his inner darkness is exchanged for heavenly light; instead of terror, the love of God now dwells in his heart; and God, through Christ, becomes to him a loving Father. He now forsakes his besetting sins, and zealously endeavours to keep the commandments of God. Such persons as this enjoy unspeakable happiness, and know by experience that all which the Gospel declares concerning the fruits of Christ's salvation is certainly true. (Rom. i. 1, 2; xiv. 17; viii. 15—18.)

The change, then, which is wrought in the hearts of men by the Holy Ghost is nothing less than a real conversion to God, by which men, hating their sins, draw nigh to Him and become subject to His laws. And this turning to God is that *new birth* which, according to the word of Christ, must take place ere one can enter the kingdom of God and attain eternal life. (John iii. 13.)

But no one can produce this new birth in himself: it also, like faith, is a work which is accomplished only by the agency of the Holy Ghost, as is set forth in Jer. xxxi. 18; John vi. 44; Eph. ii. 8, 9. It is, however, the will of God that every one should have faith and repentance, as we learn from 1 Tim. ii. 4; 2 Pet. iii. 9;

Ezek. xxxiii. 11; which teach us that no one is shut out or excepted from salvation. Every one who sincerely seeks for the salvation which Christ has provided, will, without doubt, obtain it; but, on the other hand, those who, acknowledging not their sinfulness, puff themselves up with the false notion that salvation is not necessary for them, and never seek salvation or faith from God, resist the Holy Ghost; and since, being free agents, they have rejected His influences, they will have no part or lot in the salvation of Christ. (Luke xi. 9, 10; John xvi. 23; Acts vii. 51; John v. 40.)

It will be seen from what has been stated above, that the change of heart spoken of does not allow men to remain in ignorance and indifference. The faith which is in Jesus Christ is not, like other beliefs, powerless and inoperative: on the contrary, it is a living and empowering faith, stirring men to good works; so that he who believes in Christ, with the blessing of God and the aid of the Holy Spirit, conquers Satan and sin, as well as his own depraved inclinations and evil desires, and gives diligent heed to good works and holy living; for he has apprehended the exceeding great love and mercy of God in Christ, and knows what deep happiness and joy he has attained by this faith; and therefore he shuns every unseemly and sinful action, and strives intently night and day to keep to the full all the commandments of God, as, God helping us, we will show in the next chapter.

CHAPTER V.

THE LIFE AND CONDUCT OF A TRUE CHRISTIAN.

In order that the reader may have a clearer view of the results of the salvation wrought out by Christ, we will now explain the manner in which he who has believed in Christ and been born anew of the Holy Ghost, *i.e.* the true Christian, will fulfil his duty to God, to himself, and to his fellow-man.

It has already been stated, in the course of the chapter on the principal doctrines and precepts of the Gospel, that the whole law is comprised in love to God. Since, then, the beginning and the end of the law is to love Him, the true Christian both in heart and life recognises and exhibits his love. (Rom. v. 5.) As he knows what great love God has shown to him, he loves God supremely, and craves no more for the pleasures, passions, and wealth of the world. (1 John iv. 19; ii. 15—17.) And in proportion as this love becomes rooted in his heart, does he offer to God sincere and willing worship and service, and with the subjection of a child to a father does he honour and glorify God, directing his inclinations and meditations towards Him. (Ps. lxiii. 6.) Whenever he falls in with the temptations of Satan, he will say, as Joseph did, Gen. xxxix. 9, "How can I do this great wickedness, and sin against God?" and whatever he does will not be done to gain the approbation of man, but in order to please God. (Col. iii. 23.) As his love gains strength he will ever be thanking and praising God for the spiritual and temporal blessings which are vouchsafed to him, and will show his thankfulness and contentment, not only by his words, but also in his life. (Ps. xxxiv. 1; 1 Thess. v. 18; Col. iii. 17.)

Another characteristic of the true Christian is, that when straitened or troubled in his temporal concerns, he relies not upon the people or the Government, or even upon his own understanding, for relief, but commits his case wholly to God. He seeks not great wealth or possessions, nor distresses himself about his livelihood, but prays God to bless his lawful earnings that they may be sufficient for his needs, being persuaded in his heart that his Heavenly Father, who, through Christ Jesus, has flung open to him the gate of the spiritual treasury, will not leave him destitute of necessary temporal blessings. (Ps. xxviii. 7; 1 Tim. vi. 6—11; 1 Pet. v. 7; Matt. vi. 9 to end.)

Again, the Christian approves of all the dispensations of God. He is thankful for ease and prosperity, and is patient in distress and tribulation; for he knows that the purpose of his Heavenly Father in allowing him to suffer is to wean him from the world, and to draw him closer to Himself; and thus, so far from being cast down by his troubles, he rejoices and is glad; and in the words of 1 Sam. iii. 18, can say, "It is the Lord, let Him do what seemeth Him good." (Ps. xxxvii. 5; Heb. xii. 5, 6; 2 Cor. iv. 17, 18; Rom. v. 3, 4, 5.)

The prayer and worship of the true Christian is genuine and sincere. He finds pleasure in the services of devotion, and never wishing for a moment to quit the presence of God, is ever, with lowly heart, pouring forth freely the burden of his heart to Him. As a child confides in his father, so does he trust God, his true nourisher and provider, and turns to Him in every concern of his life. And just as the child, when he makes known his wants to his father, is not accustomed to repeat from memory special forms and set phrases; so the Christian, in the secret presence of his Lord, is not bound to the use of stated formulas; for it is a drawing nigh of the heart, and whenever or wherever he prays, he asks according to his needs, and expects to be heard by his Heavenly Father. The man of enlightened and renewed heart cannot be without spiritual thoughts and heavenly aspirations; he will ever be occupied with praise and thanksgiving, not indeed, at all times, with audible utterance, but with the voice of the heart. He knows that God is the searcher of hearts, and so in all things, whether by tongue or by heart, he endeavours to praise and glorify the true object of all worship and service, the Most High God. He knows certainly that his prayers will be answered, and so, committing all his affairs to the gracious will of God, he enjoys heart-rest. (Phil. iv. 6; 1 Thess. v. 17; 1 John v. 14; John xvi. 23; James i. 5, 6, 7; Luke xviii. 1—18; Matt. vi. 5—15.)

Besides this private exercise of prayer, Christians, when they assemble in their churches and other appointed places of public worship, offer up unitedly particular forms of prayer, according to the custom of every individual community. In these assemblies the Word of God is read, and instruction or exhortation given.

But although all Christians meet together for prayer on the first day of the week, it is not necessary that they should everywhere meet at one stated hour, or that they should use the same forms of prayer and order of worship, because in the Gospel

there is no commandment as to the outward form of worship, the single requirement being that men should worship God in spirit and in truth.

Again, one of the requisite features of a true Christian charity is benevolence to his brethren, *i. e.* his fellow-men. He wishes for their well-being as he desires his own (Matt. xxii. 39; vii. 12); according to the tenor of which commands of the Lord Christ, he behaves towards others as he expects them to behave with reference to himself, and loves every one, but especially those who, like himself, have sought the truth, and have believed in Jesus Christ from the heart. (Matt. xxiii. 8; John xiii. 34, 35.) And not only his fellow-believer, but all mankind, even his enemies, will he love. (1 Thess. iii. 12; 2 Pet. i. 5—17; Matt. v. 44.)

It is unnecessary to show that the true Christian will not injure or be set at enmity with any one; for it is his duty to strive earnestly for the temporal and spiritual peace and prosperity of all. (1 Cor. x. 24.) Besides this, he will be true in his words, faithful in his transactions, amiable in his manners, and pure in his morals. (Eph. iv. 25; Matt. v. 37; James iv. 11, 12.) He has no inclination to strife or discord, but ever desires peace, happy intercourse, and love. (Rom. xii. 18; Matt. v. 9, 29—41. He is compassionate, thinks no evil, and is always ready to give comfort to the afflicted and help to the poor. (Rom. xii. 15; Heb. xiii. 16) He is patient, meek, and lowly of heart: when evil or injustice is done him he shows no resentment, but forgives every thing, and commits his cause to God. (Matt. xi. 29; Phil. iv. 13; Eph. iv. 32.) Nor does he seek blessings for himself alone, but for all men, even for his enemies. (Eph. vi. 18; 1 Tim. ii. 1, 2; Matt. v. 44, 45; James v. 16.) The true Christian is also aware of the value and dignity of his own person. He understands that he was created in order that he might serve and honour God, and so he destroys not his body and soul by giving himself up to carnal lusts and pleasures, but, avoiding every thing improper and unholy, he strives to keep himself pure. And if, indeed, it is written that "every creature of God is good, and nothing to be despised, for it is sanctified by the Word of God and prayer" (1 Tim. iv. 4, 5), and so every thing is lawful for food and drink; yet the waste and abuse of these things is forbidden. And so the Christian does not addict himself to the enjoyment of the good things of this life, but, shunning every word and act that is unworthy, he studies those things which are well-pleasing to God. (1 Cor. vi. 20; Luke xxi. 34;

Eph. v. 18; 1 Pet. i. 22; 1 Thess. iv. 4, 5; Matt. xvi. 24; Rom. vi. 11 to end.) Again, being clearly convinced that the peace of his soul is of higher consideration than his bodily well-being, in order to attain that peace to the full, although knowing the divine will concerning himself, he labours to penetrate more thoroughly the depths of the riches of that science which bringeth salvation. (Matt. xvi. 26; Phil. iii. 8; Eph. i. 17, 18.)

The true Christian will be faithful, and delight in his trade or profession; not, indeed, for the purpose of establishing a reputation, but in order that, as he earns his daily bread, he may, in all his duties and transactions, act conformably to the commandments of God. (1 Thess. iv. 11, 12; 2 Thess. iii. 10; Col. iii. 23, 24.) And thus, while he strives to purify his heart, to acquire spiritual completeness, and to do always those things which are acceptable to God, and approved of men, the love of Christ will become so deeply rooted in his heart, that persecution and death can in no wise separate him from his God. (Rom. viii. 35—38.) Besides this, in the progress of his love to God, and his fulfilment of the divine will concerning love to the brethren, the moral image of Him who hath called him out of darkness into His marvellous light becomes developed in him (1 Pet. ii. 9; 2 Cor. iii. 18); and having been reconciled to God, his will becomes conformed to the will of God, he finds inexpressible joy in the relationship which has been formed between God and himself by Christ, and, in this way, experiences the delights of the heavenly world, even while here below. Thus, by his faith, he reaches a higher degree of happiness than that which was lost by our first father through sin; and it is with him as if the blessings of heaven and the joys of the lost paradise descended into his heart. The faith of the Christian is thus so mighty a thing, as to lift its possessor to the high privileges just mentioned; and although such an one knows that he is not able of himself to keep the commandments of God, yet can he say in the fulness of that faith, as St. Paul said before him, "I can do all things through Christ which strengtheneth me." (Phil. iv. 13.)

But although the Christian has attained to this condition, he is not yet perfect; for as long as he is in the world the temptations of sin and Satan are in his path; but his trust being in the Lord, Satan cannot conquer him. Though he sees that he is liable to bodily suffering, that he is in a perishing world, which is ruined by sin, and among those who have submitted to the domination of

Satan; nevertheless he is fully assured that he will not always be in this condition, but that, in God's appointed time, he will be removed from this crumbling desolation, will be delivered from these sorrows and afflictions, and will go to his true home, wherein is the fulness of joy, the perfection of bliss. So he laments not that he must go hence, but awaits his change with thankfulness. (Phil. i. 23.) And Jesus Christ will, at the last day, raise from their graves all those who have believed in Him with new and glorious bodies, and give them never-ending life (Phil. iii. 21; 1 Cor. xv. 42—44: to understand the subject more fully, read the whole Chapter; John vi. 40); and on that day it shall be known to all that He is the Judge of quick and dead. (John v. 22.)

In the world to come believers will be freed from all imperfection, and will be raised to the highest degree of blessedness and glory. They will there know God as He is, will behold His glory, and abide for ever in the immediate presence of Jesus Christ. (1 Cor. xiii. 12; Matt. v. 8; Rev. xxii. 3, 4; 1 Cor. ii. 9.) Thus will believers possess a joy and glory which surpass all thought and expression, and will for ever be favoured with immediate nearness to God; their joys not consisting of sensual pleasures, but in the favour and service of God. Now let any one reflect upon these things which appertain to the salvation of Christ now mentioned, and being astonished at the boundless love and wisdom of the Most High, he will be led to say, in the words of Rom. xi. 33—36, "How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? Or who hath been His counsellor? Or who hath first given to him and it shall be recompensed to him again? For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen."

But when Mohammedans see among some Christians the very reverse of what has been described above, they must not attribute this state of things to the imperfection of the Gospel, because there are those, who, while calling themselves Christians, act in a manner altogether at variance with that Holy Book. For instance, some sects hold that, in addition to the mediation of Christ, the saints intercede for them; and so they put representations of these persons into their churches, and worship them; a wicked proceeding, which is distinctly opposed to the precepts of the Gospel. (1 Tim. ii. 5; John xiv. 6. See also Exodus xx. 2—5, where the worshipping of images and pictures is absolutely forbidden.) These practices have arisen either from the Holy Scriptures not

having been attentively read, or from an utter disregard of their teachings and warnings. But however that may be, such persons, notwithstanding their external form of Christianity, are not truly Christians. For since they do not obey the precepts of the Gospel, they are likened, in Matt. xiii. 24—43, to tares which have sprung up among the wheat, which, whatever resemblance they may have to wheat, are not wheat. These are the tares in the field of Christ's church; and God, in His wisdom, sees fit to leave them with the wheat until the time of the harvest, *i. e.* the day of judgment. Then will He separate them from the wheat, *i. e.* those who are saved, and will cast them into unquenchable fire, *i. e.* eternal punishment; but to the others He will give new life, and adorn them with eternal glory and joy.

CHAPTER VI.

SEVERAL ARGUMENTS TO SHOW THAT THE OLD AND NEW TESTAMENTS ARE THE WORD OF GOD.

FROM what has been stated in Chapter 1 of this Part, Mohammedan readers will have already learnt that the Gospel is the Word of God. We will, however, in this place, lay down, in a condensed form, a few arguments in support of this position.

I. The Gospel, inasmuch as it stills and satisfies the cravings of the spirit of man—which are, the desire for knowledge of the truth, for sinlessness before God, and for the acquisition of heart-holiness—is distinctly and manifestly from God. Thus, (1) the Gospel makes known the will and purpose of God concerning mankind; and, by revealing to man the intention of his creation, his own spiritual condition, and the necessity of holiness, it brings him to the knowledge of God. This has been explained at length in Chapters 1, 2, 3, 4. (2) According to what has been said in Chapter 3, the Gospel, by the doctrine of redemption, puts believers in possession of the blessings of forgiveness, delivers them from punishment, and makes them accepted before God. (3) In the 4th and 5th chapters it has been shown that man, by faith in the doctrines of the Gospel, acquires purity of heart and spiritual sanctification; for by faith in Christ the heart is cleansed from the defilement of sin, and by the help of the Holy Spirit man avoids sin. As his love to God, and his ability to keep the commandments of God, go on increasing, so the purification of his inner man proceeds from day to day. (4) Again, in Chapters 4 and 5 it is shown that believers are brought by Jesus Christ into relationship with God. And in proportion as, by the illumination of his grace, they recognise in God the heavenly Father, their joy abounds, and they reap the full assurance, that on the day of resurrection they shall, in the near presence of their God, enjoy eternal blessedness. In this way, then, are the spiritual wants of man, which comprise the knowledge of truth, the forgiveness of sin, sanctification, and the attainment of eternal salvation, satisfied by the doctrines of the Gospel; and this fact, in connexion with a professed revelation, is—as has been fully shown in the Introduction—an inexpugnable argument for its divine origin.

None of the sacred books of other religions can ever assuage or quench these spiritual cravings. The information which they give as to the divine will concerning man is faulty and untrue. And inasmuch as they are unable to point out any road by which man may arrive at acceptance with God, heart-holiness and remission of sins, it is evident that no man can, by their guidance, reach the goal of eternal salvation and happiness.

And these books, containing, as they always do, a number of groundless statements, fabulous stories, and idolatrous doctrines, labour in vain to stifle the longings of man's spirit with pilgrimages, vows and sacrifices, and to heal man's heart-wounds with worldly balms. But the Gospel, as we have already seen, fully meets the wants which God has implanted in man; and inasmuch as it thus satisfies the first of the criteria of a divine revelation laid down in the Introduction, it is sufficiently shown to be the Word of God.

II. In accordance with what has been said in the 4th and 5th Chapters of this Part, the change of heart and life in those who believe the Gospel indicates its divine origin. But this change does not consist merely in the avoidance of improper and blameworthy conduct, and in the being notable among men for qualities which are generally approved. Such a change requires not the interposition of divine aid: man may accomplish it himself; but that genuine change of which we speak, in its work of reforming and renewing the man, both outwardly and inwardly, first purifies the heart and then adorns the life. And the extent of the great and happy influence of this change shows that it is no work of man's power or knowledge, but that it can only be brought about by the grace and blessing of Almighty God. So, again, it is plain that the book which works such a change can be no other than the Word of God. The sacred books of other religions do not induce any such change in their disciples: they simply inculcate certain external reforms, and the greater part of the ceremonies and rites have no reference or connexion whatever with purification of the heart and life. The fact that the doctrines of these religions have no influence to renew and purify the heart, is evident from the present condition of their votaries, and this, again, is a distinct testimony to the falsity of those books as professed revelations.

III. The third argument to show that the Old and New Testaments are the Word of God, is, that in them the divine attributes are made known. This has already been proved by many quota-

tions. In the Holy Scriptures those attributes which bear upon the questions of inner purity, holiness of heart, and the acquisition of salvation, and which are called the *moral* attributes of God, are fully spoken of; while the *personal* attributes are set forth only so far as is necessary to make God known to us. Beyond this point the mysteries of the Godhead are hidden from us. The attributes of God which refer to the salvation of men are these: He is the One, Eternal, Almighty, All-wise, Creator of heaven and earth, the Preserver of the universe, the Nourisher of all creatures, the Omniscient, Just, Holy, Compassionate, the Rewarder of the righteous, and the Punisher of the wicked, and, through Christ Jesus, the Forgiver of sin, the Merciful, Beneficent and Kind. In view of these attributes, sin and impurity can never be pleasing to God; and the Divine intention in thus exhibiting those attributes in the Holy Scriptures is, solely, that men might be delivered from the pollution of transgression in inward thought as well as in external act; might be led to abhor all sin, and draw nigh to God, and so might be brought into the possession of true felicity and eternal glory.

It is a well-ascertained fact of historical research, that none of the learned men and philosophers of ancient times have ever been able with their unassisted reason to set forth God as endowed with the attributes above mentioned. The Old and New Testaments have alone announced them, and this point also is conclusive as to their Divine inspiration. And every one who has studied the sacred books of other creeds will confess that these attributes are not found in them. If, indeed, there should be any agreement between them and the Holy Scriptures on this subject, it is either in those attributes of God which are exhibited by creation, or in some particulars which have been taken from the Old or New Testaments.

IV. The divine origin of the Gospel may be argued from its sublime subject, together with its spiritual instructions and precepts. Thus he who carefully ponders over the divine precepts treated of in Chapter 2, and the characteristics of the true Christian set forth in Chapter 5 of this part, together with the passages of Scripture there quoted, and makes himself master of their deep signification, cannot but be struck with their far-reaching influence, and will certainly come to the conviction that these matters are worthy of the pure and holy God, and fitted in the highest degree to renovate the heart and purify the spirit of man. And so he will be led

to confess that these precepts are not of man, but are the very Word and Commandments of God.

Moreover, since much of the teaching of the Gospel appears contrary to the reason of those whose hearts are unilluminated with Divine light, it is clear that man by reason alone could not have conceived and propounded it. Of this kind are the following precepts:—"to love one's enemies;" "not to return evil to those who do us evil, but to do them good;" "not to resist persecutors and oppressors;" "not to look lustfully on another's wife;" together with the doctrines, "that wrath is counted before God as the act of murder;" "that bad intentions and wicked desires are regarded as sin;" "that all foolish and improper speech must be avoided, because for this, man is accountable to God;" "and that if one should have fulfilled all the commandments of God, he is bound to confess himself to be an unprofitable servant, without desert, for that he has only done that which was his duty to do." Besides these, there are in the Gospel many other particulars, which, transcending as they do the reason of man, cannot be of human conception or invention. And when the Gospel is compared with the sacred books of other religions, the utter absence of such teaching in the latter is very apparent. For the laws and instructions of these books have only to do with the outward conduct, and have no reference whatever to inner purity, the acquisition of which is a subject peculiar to the Gospel. So that, just as the comparison between the Gospel and those other books demonstrates the Divine origin of the former, the same process lays bare the fact that the latter are nothing more than fabrications.

V. The Holy Scriptures are proved to be the Word of God by the predictions which they contain. Besides those many prophecies concerning Christ in the Old Testament, which, together with their fulfilment, have been pointed out in Chapter 3, the future condition of the Jews; their dispersion far and near in different countries; their being treated with contempt and scorn by all nations; together with the fall and rise of several remarkable heathen nations; the destruction of Jerusalem, Babylon, and Nineveh, and other great cities; the conquest of Syria and Persia by Alexander, foretold 200 years before the event; and many other predictions, are found in it. And, as may be gathered from history, all these prophecies, as well as those which refer to the spread of Christianity, the sufferings and persecutions of the Apostles and first Christians, the rise of false prophets, the pro-

mulgation of false doctrines, and the infidelity of the latter days, have been fulfilled.

If the reader wishes to study these predictions for himself, he will find them in the following places:—Luke xxi. 24; Lev. xxvi. 31—33; Dan. vii., viii., xi., xii. throughout; Jeremiah xlvi. to xlix. inclusive; Numb. xxiv. 15 to end of Chap.; Luke xix. 14 to 44; Jer. L. throughout; Nahum iii. throughout; Dan. viii. 5—8, and 20—22; Isaiah xiii. to xxiii. inclusive; Matt. xiii. 31—33; xxiv 14; John x. 16; Phil. ii. 10, 11; Matt. x. 16—22; xxiv. 24; 1 Tim. iv. 1—3; 2 Tim. iii. 1—7. Since it must be conceded that God alone is able to communicate information of events yet future, there can be no manner of doubt that the Scriptures which contain these predictions must be His Word.

VI. The many and great miracles wrought by Jesus Christ and his Apostles, which are related in the Gospel, furnish another proof of the Divine character of the Old and New Testaments. The miracles of the Apostles will be spoken of in the next Chapter, and as Musulmans receive and acknowledge the miracles of Jesus Christ, and they have already been briefly treated of in Chapter 3, we will not further dwell on them here.

VII. The resurrection of Christ the third day after His crucifixion and death, and His ascension into heaven, are a decisive argument for the Divine origin of the Holy Scriptures; because if Christ had not been true and righteous, most certainly God would not have honoured Him with resurrection and ascension.

VIII. The truth and Divine character of the Gospel is established by the spread of Christianity. Notwithstanding the facts that the doctrines of the Gospel appear contrary to the reason which is unenlightened from above, and unacceptable and foolish to the heart uncleansed from carnal affections, and that Christianity was to the last degree opposed to the customs and worship of the people among whom it was proclaimed; and that the preachers and teachers of the Gospel were a number of poor persons of the lower class, not at all remarkable for knowledge or capacity; and that those who received the Gospel endured a thousand kinds of persecution at the hands of their adversaries, were deprived of their property, and were even slain; yet great numbers hastened to embrace the Gospel. So that in a very short time, in many well-known countries, such as Syria, Egypt, Asia Minor, Greece, Italy and others, Christianity obtained such a hold, that, by the constant accession of those who, forsaking the faith and customs of their

fathers to embrace the Gospel, it at last obtained the ascendancy over the worship of idols. And this victory of the Gospel was neither accomplished by fraud and trickery, nor by compulsion and the power of the sword, but simply and only by the peaceful preaching of the Gospel. So that if the Most High had not enlightened the hearts of those who heard, and confirmed the preaching and teaching of the Gospel by signs and wonders, it must be evident that Christianity could by no means have vanquished other religions. And thus these remarkable interpositions of the Almighty on behalf of Christianity are one more distinct proof that the Gospel is His Word; for nothing can be more certain than that God would not so further the progress of a false system.

It will now be gathered from all that has been said hitherto concerning the teaching of the Holy Scriptures, that, regarding those sacred books as containing in themselves all the signs of a divine revelation required by the criteria laid down in the Introduction, and in view of the prophecies, doctrines, and miracles which are written and described therein, together with the spread of Christianity, the claim of the Gospel to be the Word of God is completely established.

And now, beloved reader, if thou art aware of thy spiritual condition, dost repent of thy sins, and art earnestly seeking salvation, we doubt not that the doctrines of the Holy Scriptures will be most sweet and delightful to thee; for the Gospel not only points out the way of salvation, but also gives strength to pursue it, and to reach eternal happiness. Do thou, then, open the door of thine heart, that the teaching of the Gospel, and the glad tidings of salvation by Jesus Christ, may enter in. But know thou, that if thou dost set thyself against the teaching, and dost reject the salvation which has been accomplished for sinners by Jesus Christ, thou canst not find pardon and salvation by any other way.

The Gospel teaches that there is no mediator for sinners but Christ alone, and that for thine unbelief thou wilt be accountable in the day of judgment to the absolute Judge, even Christ; as it is written in John xiv. 6; Acts iv. 12; John iii. 36; 2 Thess. i. 6—9. Our entreaty to God on behalf of those who read this Treatise is, that they may be delivered from unbelief, and from that terrible punishment which it will bring upon them, and that they may seek for, and obtain, that faith which is the channel of salvation.

CHAPTER VII.

THE MANNER IN WHICH CHRISTIANITY WAS SPREAD AT THE FIRST.

HAVING hitherto treated of the doctrines of the Gospel, we will now proceed to show how those doctrines were spread in different parts of the world, and what were the character and circumstances of its first preachers, the Apostles. And although the discussion of this subject here may seem somewhat foreign to our design, yet, inasmuch as Mohammedans have no very certain knowledge concerning the Apostles, it has been thought good to supplement this Second Part with some account of them.

When Christ commenced His public teaching and working of miracles, He chose from among the people who followed Him twelve persons, in order that they might be witnesses of all He did and said, and that, after His ascension into heaven, they might go to every part of the world, and preach the glad tidings of His coming to every man.

These persons, who were called "the Disciples," or "the Apostles," Christ always kept near His person, to the intent that they might learn His doctrines, and see all His miracles and doings, so that they might bear testimony concerning Him among all nations. And thus, before His ascension, he commanded them to go and teach the people all that they had *seen and heard* of Him (John xv. 27); and after the resurrection, when He was about to ascend up into heaven in the presence of His disciples, He reiterated this command (Matt. xxviii. 18—20; Mark xvi. 15, 16). And, in order that they might be enabled to fulfil it, He promised that the Holy Ghost, the Helper and Comforter, should descend upon them, saying, "The Holy Ghost shall come and shall guide you into all truth. He shall bring to your remembrance all the words which I have spoken to you, and shall make them plain and clear. He shall also show you things to come, and shall enable you to work miracles." (John xvi. 7, 13, 14; Matt. x. 20, and 8.) Thus it was that these men were raised to the dignity of apostleship, and endowed with the power to work miracles by the Holy Ghost, which Christ had promised to them before His ascension, and so the fact of their being the Apostles of God is clearly established. The disciples, after the ascension, in

obedience to the command contained in Luke xxiv. 49; Acts i. 4, waited in Jerusalem for the descent of the Holy Ghost which had been promised them; and when they were assembled together for prayer in one place, fifty days after the resurrection, and ten days after the ascension, the Holy Ghost came down upon them in a wonderful manner, as is related in Acts ii. 1—14, the sequel of which Chapter refers to the same subject. After this, the Apostles, as Christ had promised them, performed many miracles, such as healing the sick, causing the lame to walk, and raising the dead. For example, in Acts iii. 1—11, Peter is shown healing a lame man in the name of Jesus Christ; and in Acts ix. 31—43, the same Apostle, some time afterwards, is related to have cured a sick man named Æneas, and to have raised a widow woman to life; and again, in Chapter v. 12—16, it is said that he cured a number of sick, and that the people brought their sick folk and laid them in the streets, that the shadow of Peter passing by might fall on them and heal them. In Acts xiv. 8—10 it is narrated that Paul cured a man lame from his birth; and in xxviii. 8, 9, that in an island he put his hands on many sick people and healed them; and in xix. 11, 12, it is written, "And God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick handkerchiefs and aprons, and the diseases departed from them, and the evil spirits went out of them." Also, in Acts xx. 9, 10, Paul is related to have raised a dead person to life in Troas. And as the Holy Ghost had been given equally to all the Apostles, we read concerning the others, in Acts ii. 43; v. 12, that many wonders and signs were wrought by the Apostles. Besides this, they were so richly endowed with the Holy Spirit, that by the laying on of their hands upon other believers the Holy Ghost came also upon them, and enabled them to work miracles. (Acts viii. 17; xix. 6.)

From all the above-cited passages it is abundantly evident that the disciples were workers of miracles, and had been dignified with the rank of Apostles.

Again, the Apostles were helped and influenced in their proclamation of the doctrines of Christ by the Holy Ghost in such a manner, that it was only what He inspired them to teach and write that they spake and wrote. This they themselves acknowledge. (1 Cor. ii. 12, 13; Rom. xv. 18; 1 Thess. ii. 13.) Seeing, then, that when the Apostles preached and taught, they set forth, not their own opinions, but the words of Jesus Christ, it follows

that their instruction and doctrines must be accounted and esteemed as the instruction and doctrines of Christ; and so we are bound to receive and believe their writings, *i.e.* the Gospel now in our hands, as the Word of Christ and of God, in accordance with the declaration of Christ: "He that heareth you (the Apostles), heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth Him that sent me. (Luke x. 16.) And therefore it is that the disciples call themselves the Apostles of God and Apostles of Christ. (1 Cor. i. 1; Gal. i. 1; 1 Pet. i. 1; James i. 1.) Now, taking into consideration the signification of these passages, and the number of miracles which they wrought, it must be regarded as proved that they were truly Apostles of God and dispensers of His Word, and that their rank was far higher than that of the Prophets who went before them. The gifts of the Holy Ghost, which shone forth so resplendently in the disciples, had never been vouchsafed to any one of the Prophets of the children of Israel; for in whatever degree they were endowed with His gifts, they were yet utterly without the power of imparting those gifts to others.

And so wonderfully was the power and goodness of God manifested by the acts and miracles, that in a very short time thousands of Jews and Gentiles, hearing their preaching, were brought from the darkness of sin to the light of divine grace, and from the worship of idols to the service of Jehovah, and belief in the one only true God. Now God has never wrought so great a work as this by the agency of any others than the Apostles.

Besides the ancient Christian authors who have written on this subject, the Jews, in their Talmud, and such men of note among the heathen as Celsus, Julian, Pliny, and Tacitus, have acknowledged in their several works that Christ and His Apostles did work miracles, and that Christianity was widely spread and accepted among all classes. The Koran also calls the disciples, Apostles of God. In the Sura called "Battle Array" it is written, "Jesus, the Son of Mary, said to the Apostles, 'Who will be my assistants with respect to God?' The Apostles answered, 'We will be the assistants of God.'" Again, in the Sura "Y. S." "Set before them the example of the inhabitants of the town to which the Apostles came. When we sent unto them two persons, they charged them with imposture. Then we honoured them with a third. And when they said, 'Verily we are sent unto you,' the people replied, 'Ye are only men as we are, and God has sent

nothing down to you: ye are but liars.' They said, 'Our Lord knoweth that certainly we are Apostles for you.' And a man came running from a distant part of the town, who said, 'O people, follow the Apostles, who are men directed of God.' " Among the commentators of the Koran, Kadi Beidawi, the author of the Tibyan, and some others, say, that by the Apostles mentioned in the passage just quoted the disciples of Christ are meant, and the town to which they went was Antioch, and that there they worked miracles, even raising the dead. They say, also, that one of the Apostles was John, the second was Paul, and the third was Simon Peter. Now although the narrative given in the Koran may not be altogether in agreement with the facts, still it most distinctly calls the disciples "Apostles of God;" and therefore it is incumbent upon those who receive the Koran as true, to believe in the apostleship of the disciples of Christ. Thus do the proofs which we have adduced establish the fact, that the disciples of Christ were also Apostles of God.

Having now cleared up the truth of the disciples' Apostleship, let us proceed to consider the spread of the Gospel by their preaching and teaching. Setting aside as inadmissible the idea that their object in publishing the precepts and doctrines of Christ was to obtain a great reputation, or to acquire wealth, we would remark, that believers were never commanded to spread the religion of Christ by means of a holy war (Jihad), but, on the contrary, they were called to endure every kind of wrong and contumely, and did willingly suffer many and great afflictions and persecutions for proclaiming the Gospel. Most of the Apostles drank the cup of martyrdom in the cause of religion, and their oft-repeated command to all believers was, that they should bear patiently all sufferings for Christ's sake. Nor did the Apostles seek by the graces of eloquence to win with greater ease the minds of the people; on the contrary, they used such language as every one could understand; as St. Paul declares, 1 Cor. ii. 1, 2. And when, by the inspiration of the Holy Ghost, they wrote the Gospel, it was in a simple, unaffected style, so that the goodness and power of God might be understood with the utmost clearness by every one who studied it, and so that the love of God might be established in his heart. For inasmuch as the Word of God is needful, not only for the wise and learned, but also for ordinary men, its being so written is in accordance with the highest wisdom.

Once more—The doctrines of the Gospel afford no indulgence

to any one in the gratification of his passions, or in the matter of mere worldly enjoyment, nor did the Apostles teach religion with any such objects in view: on the contrary, they charged all who believed in Christ to abstain from fleshly lusts and the works of Satan, and to be ready to relinquish all their property, and even life itself, for the cause of Christ. And besides all this, it must be borne in mind that the Apostles did not confine their labours to ignorant and barbarous peoples: they preached the Gospel, and invited men to embrace the truth, in countries and cities whose inhabitants were remarkable for mental cultivation and extensive acquirements.

Now, however incredible it may appear, that when the precepts and doctrines of the Gospel were so much at variance with the notions of men, and so utterly opposed to the religions and customs of that age, and when the Apostles were unlearned men of no social standing, Christianity should yet be able to spread on every side; yet the fact is, that those Apostles, relying upon God, did actually preach the Gospel in Jerusalem, among their bitterest enemies, the Jews, with such effect, that, at the very commencement of their work, three thousand of them immediately embraced Christianity; and subsequently, as the fruit of their exhortations and instructions, a great number of those obstinate persons who were parties to the crucifixion of Christ were brought to believe on His name. In Judæa, also, the Christian Church went on increasing in numbers from day to day. At first, the greater part of those who believed were Jews; but afterwards, when the Apostles, in obedience to the command of Christ, travelled into all countries far and near for the purpose of preaching the Gospel to the Gentiles, thousands of idolaters, of all classes, hastened with sincerity of heart to embrace the religion of Christ. So that, in the Apostles' days, Christian worship was established in the cities and towns of Syria, Egypt, Asia Minor, Greece, and Italy; and after their decease the doctrines of the Gospel continually gained publicity and influence, and were disseminated in all parts of the world by the zealous exertions of the preachers and teachers who followed them. This went on, until the Roman Emperors of that age, apprehensive that Christianity would ultimately overturn and abolish the worship of the gods, began to persecute the Christians. They seized and confiscated the property of those who dwelt in their dominions, causing some to be slain, others to be thrown to wild beasts, and others, again, to be burnt alive; and in this way thousands of Christians were tor-

tured and slain, and attained the dignity of martyrdom. These sufferings were not confined to one period, or merely to the reign of one Emperor. For three hundred years did the Christians, with perfect resignation and patience, endure such things. And notwithstanding that the heathen, during this time, pertinaciously endeavoured to root up and destroy Christianity, the Christians, like some impregnable fortress, abode constant and firm under all their attacks. And thus was the Word of Christ fulfilled: "The gates of hell"—the power and might of Satan—"shall not prevail against it;" that is, His Church. (Matt. xvi. 18.) In spite of all these persecutions, the heathen continually, and in ever-increasing numbers, embraced the faith of Christ. Yet, notwithstanding their greatly-increased numbers, there was never at any time among the Christians even an intention of rebelling against their persecutors. Indeed, where their power was not less than that of the heathen, and in some cities where, numerically, they were much stronger, and could, if they chose, have revolted against their adversaries; they yet, by their quiet endurance of wrong, showed that Christianity was far superior to all other religions. At that time the Emperor Constantine receiving the faith of Christ, many heathen temples were converted into Christian Churches, and thus the shambles of heathenism fell into disrepute, while the religion of Christ, finding honour and acceptance, stood supreme.

Now the phenomenon of so great a revolution cannot have been brought about by merely human agency. And as, therefore, it could only have been brought about by the grace of God, the spread and establishment of Christianity in the manner above described is one more conclusive proof that the Gospel is the Word of God, and the disciples of Christ were the Apostles of God. For had they not been His messengers, and the doctrine they proclaimed, His Word and Commandment, most assuredly the High and Holy One would not have wrought so great a work by their agency. We will show in the following Part that the Mohammedan religion was propagated and established in a totally different manner.

After the time of Constantine, notwithstanding the wide-spread influence of Christianity, there were very many heathen, who, either to ingratiate themselves with the Emperor, or in order to take care of their temporal interests, formally embraced Christianity. The Christians, also, being now freed from the perse-

cutions and afflictions described above, and becoming accustomed to the enjoyment of ease and prosperity, grew cold in faith and love, and contented themselves with observing the external and formal duties of religion. Thus growing gradually indifferent to the precepts of the Gospel, hypocrisy and contention soon sprang up among them. They busied themselves principally with controversies as to the interpretation of certain passages of Scripture or about certain ceremonies, and exchanged their former love and unity for division and enmity. Yet, with all this, all Christian communities are at one, on the fundamentals of religion: the Gospel which we now have is the book of every one, and all acknowledge with one voice the Deity of Christ, and His being the Mediator for sinners. And although the extravagances of bigoted persons have been the cause of division in some things, yet in every age true Christians have earnestly striven to obey the precepts of the Gospel fully. But in the time of Mohammed the Christians of Syria and Arabia were in the state we have just been describing.

MIZAN UL HAQQ.

PART III.

IN WHICH THE CLAIMS OF MOHAMMED TO BE THE PROPHET OF GOD, AND THE KORAN TO BE THE WORD OF GOD, ARE CONSIDERED.

This part is divided into five chapters, viz.

CHAP. I. —The assertion of the Mohammedans, that in the Old and New Testaments the mission of Mohammed is foretold, examined.

CHAP. II. —Can the language and style of the Koran be accepted as proof that it is the Word of God?

CHAP. III.—The Character of the Contents of the Koran.

CHAP. IV.—The Personal Character of Mohammed.

CHAP. V. —The manner in which Islamism was spread.

SIX hundred and ten years after the birth of Jesus, when the Christian religion had spread over many parts of the world, a man named Mohammed appeared in Mecca, a city of the Hejaz (in Arabia); who, professing to be a messenger of the one only and true God, and asserting that the Koran had been sent down to him by God for the guidance of men, invited the people to become his disciples.

It is therefore necessary to examine with attention, whether Mohammed produced sufficient evidence in support of his pretensions; for mere assertion cannot establish a prophetic office, when substantial proof is wanting. And since it is well known to every student of history, that many false prophets, asserting a divine commission, have appeared, it becomes imperative, before accepting the claims of a self-styled prophet, to ascertain whether

he bears the characteristics of a true messenger of God, or no. If he can show proof of the truth of his claim, then only will it be our duty to receive him as a divine messenger, and his book as the Word of God. Therefore, laying aside all bigotry and prejudice, let us endeavour with justice and truth to examine Mohammed's claim to be a prophet, and whether the Koran be the Word of God or not.

Besides the five criteria laid down in the Introduction, to which the revelation brought by the claimant of the prophetic office must be conformable, the following conditions must be satisfied in his own person, in order that men may believe that he is truly sent from God:—

(1.) As it is impossible that the divine utterances should contradict one another, so the declarations and doctrines of one claiming to be a prophet, and of the revelation which he brings, must not conflict with the teachings and writings of the preceding prophets in fundamental particulars.

(2.) He should be endowed with the power of working miracles, and of delivering prophecies.

(3.) The prophet must speak and act in a manner worthy of the dignity of his office, and be zealous for the glory of God, and the fulfilment of His commandments.

(4.) As force is manifestly obstructive of true faith, love, and obedience, he should not use compulsion; but by instruction, warning, and loving invitation, induce men to embrace his religion.

In the case of the personal character and official acts of one professing to be a prophet being found agreeable to these conditions, no doubt will remain of his being a divine messenger, and the bearer of a divinely-inspired book.

CHAPTER I.

IS THE MISSION OF MOHAMMED FORETOLD IN THE OLD AND NEW TESTAMENTS?

ACCORDING to the dicta of the Mohammedan doctors, one of the proofs of the true mission of Mohammed is, that he was foretold by Christ in the New Testament; in support of which, a passage in the Sura called "Battle Array" is adduced, where Jesus is represented as saying "I bring good tidings of an Apostle, who shall come after me, and whose name shall be called Ahmed." Now it is certain, that if, after the time of Christ, a prophet bearing a true revelation was to have been sent, some indication of his coming must be found in the Gospel, in order that he might be distinguished from pretenders to the prophetic office.

Yet, in the Gospel Christ tells his disciples only of false prophets who should appear, and bids them beware of believing in them (Matt. xxiv. 24—26; vii. 15); and as it is well known to every student of the New Testament, that, neither in the original Greek, nor in any of the translations into other languages, does the name "Mohammed" or "Ahmed" occur, nor is one word found concerning his mission, the above statement of the Koran must be untrue. Since, then, we have no information about Mohammed in the Gospel, it may be asked upon what authority could he have built such an assertion as that cited above. The reply is, that very possibly some apostate Christian told Mohammed, in order to flatter him, that Jesus had borne testimony to him, having written in the Gospel that a prophet of the name of Ahmed should come; and he, not knowing the true state of the case, being an illiterate* person, and totally unacquainted with the original Hebrew and Greek of the Old and New Testaments, relied upon the word of his informant, and, in his intercourse with the Arabs, used this supposed testimony of Christ as a proof of the truth of his mission. And when it was found, that, on this assumption gaining publicity,

* Ummi (أُمِّيّ) applied to Mohammed in the Sura Al Araf, and in other places; and used by Mohammedans in regard to their prophet, as showing the miraculous character of his mission.

those persons who were acquainted with the Scriptures controverted it, saying that there was no notice whatever of Mohammed in the New Testament, Mohammed and his followers replied that the Christians had changed and corrupted the Holy books, and in this way removed the prophecies concerning him.

Although it is plain that neither the name of Mohammed, nor any prophecy of his mission, are found in the Old and New Testaments; yet as learned Mussulmans quote some passages as testimony to the mission of their prophet, we will examine a few of them in this place.

According to the Mohammedan doctors, in the Old Testament, Deut. xviii. 15th and 18th verses, prove the prophetic office of Mohammed. Understanding the words "from among their brethren" to refer to the Arabs,—since some of the tribes were descended from Ishmael, the son of Abraham,—they say that by the promised prophet Mohammed is intended. But the least attention to the passage will show that it cannot apply to him; for when Moses, speaking to the children of Israel, said, "The Lord thy God will raise up unto thee a prophet, from *the midst of thee, of thy brethren,*" it is evident that these latter words refer to Israel alone. The Mohammedans erroneously pass over the expression "from the midst of *thee;*" but even if these words were omitted, it would not help their case, because (1.) in many other places in the Old Testament the words "thy brother" and "thy brethren" occur, in every instance signifying an Israelite and the children of Israel respectively. For instance Deut. xv. 7; xvii. 15; xxiv. 14. Seeing then from these passages, that by the appellations "thy brother" and "thy brethren," the tribes of Israel are distinctly referred to, the words "from among thy brethren" in the verses cited above must also apply to them; and the intended meaning of the passage must be, that from the people of Israel alone the promised prophet should come forth. (2.) It is clearly stated in Gen. xxi. 10—12, that the prophet of the seed of Abraham by whom the whole world was to be blessed, who was promised to the children of Israel, should be a descendant of Isaac and Jacob, and not of Ishmael. So also in Gen. xvii. 19—21. In Gen. xxvi. 3 and 4, God renewed the covenant of promise to Isaac, son of Abraham; and in xxviii. 10—15, to Jacob, son of Isaac; and in the New Testament, Gal. iii. 16, the promise is shown to be fulfilled in Christ. (3.) Christ himself, speaking to the Jews (John v. 46), says, "For had ye believed Moses, ye would have believed me; for he wrote of

me." Thus Christ, having with his own mouth confessed that Moses had prophesied of his coming, there can be no doubt that the assertion of Mohammedans is erroneous.

Another passage brought forward as a prophecy of Mohammed's mission is Ps. xlv. 3, 4; on which, Mussulmans say that Mohammed, having established his prophetic claim by the sword, these verses must refer to him. But not having understood the drift of the passage, their assertion falls to the ground; for the person who is addressed with the words, "Gird thy sword upon thy thigh, O most Mighty," is, in the 6th and 7th verses, called God; and Heb. i. 8, 9, plainly applies the description to Christ.

It should be understood that in the Holy Scriptures of the Old Testament, the Messiah is prophesied of under two aspects; the one representing his lowliness and poverty, the other his divine dignity. In some passages the two are mingled. The verses from the Psalm quoted above pourtray Him under the second aspect. They describe Him as the almighty Ruler, the Judge of heaven and earth, and as now invisibly ruling over the world according to his own saying, Matt. xxviii. 18. And when at the last day he shall descend a second time upon the earth, He will reign visibly, and preside at the day of judgment; as it is written John v. 22; 2 Thes. i. 7, 8. And concerning his second coming to execute justice and vengeance, see Rev. xix. 11—16.

In like manner Mohammedans appropriate Isaiah xlii. 1—4. But that there can be no propriety in its application to Mohammed is very plain, from the fact, that none of the characteristics of the person described in the text are found in him. For he, being the commander of his own soldiers, and quenching the spark of the life of those who refused obedience and allegiance to him with the stroke of his sword, was occupied the greater part of his time in war and strife. Matt. xii. 15th—20th verses, make it certain that Christ alone was intended. These verses, besides exhibiting the perfect gentleness and mercy of Christ, declare that the Christian religion should spread over the face of the whole earth. And, as every one knows, *that* religion *is* spreading in every part of the world, thus fulfilling the terms of the prophecy. Thus at the present moment Christians number twice as many as Mohammedans; and in a great part of the isles of the sea, and in far distant lands, the Christian faith is obtaining footing and influence.

Some take Isaiah xlii. 11 as pointing out Mohammed. They

say that the word "Kedar" signifying the Arabs, Mohammed must be intended by it.

But the truth is, that "Kedar" neither refers to Mohammed nor to any prophet whatever, but absolutely to the people of Arabia; and Isaiah, prophesying in the same chapter (verses 4—12) of the universal spread of Christianity, in the 11th verse declares that the dwellers in Kedar also, that is to say, the Arabs, at last should believe in Christ, and rejoice in his name; as is written also by the same prophet, ch. lx. 6, 7, where Kedar does not mean Mohammed, but that, like the other nations mentioned in the passage, the people of Kedar should believe in Christ. It should be mentioned here that Ephah and Midian were the sons of Abraham by Keturah, his second wife; and Nebaioth and Kedar sons of Ishmael; which will be seen by referring to Gen. xxv. 2, 3, 4. 13.

One other verse cited as foretelling Mohammed is Isaiah xxi. 7. In the Arabic translation, the riders in this passage are put each in the singular number (Arabic cited), and as Christ on one occasion rode on an ass, the rider on the ass is understood to mean Him, while from Mohammed's usually mounting a camel, Mohammedans say the camel rider is intended to represent him. This interpretation of the doctors of Islam can only have resulted from their total unacquaintance with the contents of the sacred Scriptures; for the slightest attention to the chapter would have enabled them to ascertain the true sense of the passage, and thus have saved them from falling into such mistakes as this. From the context we learn that neither to Christ nor to Mohammed is there any reference whatever, but only to the siege and conquest of the city of Babylon; since, in this same chapter, the prophet, speaking by divine inspiration, foretells, two hundred years before the event, its assault and devastation by Elam and Media, that is to say, by the Persian armies. Thus in the second verse it is said, "Go up, O Elam, besiege O Media!"; and again, in the ninth, "Babylon is fallen, is fallen, and all the graven images of her gods he hath broken unto the ground."

It is well-known to every student of Scripture and ancient history, that the provinces of Shuster and Shiraz in the south of Persia, were, in old times, called Elam; and the northern parts, viz. Hamdan and Azerbijan, were known as Media. Therefore the vision of horsemen and riders on asses and camels, which the prophet saw, refers only to the Persian hosts who were to attack

Babylon, as indeed afterwards Cyrus at the head of his troops actually did attack and capture that city.

It is now shown, that in the Old Testament there is no kind of information or indication of the coming of Mohammed.

In addition to passages from the Old Testament, learned Mohammedans apply a few verses of the New Testament to Mohammed: as, for instance, John xiv. 16, 17, 26. In this case, it is quite plain that their understanding the term Paraclete (which they refer to Mohammed, and which means the "Advocate," or "Comforter," promised by Christ to the Apostles) to signify Mohammed, or Ahmed, can only have resulted from their entire misapprehension of the sense of the passage. In v. 26 the Paraclete is called the Holy Ghost; and it is written concerning Him, that he should teach the Apostles all things whatsoever Christ had spoken. And in v. 16, Christ declares that He should always be with the Apostles; and in v. 17, that the world would not see Him. Yet not only was Mohammed seen of all, but also, as he did not appear till 500 years after the time of the Apostles, how is it possible that he could bring the words of Christ to their remembrance, and be always with them? And again; that the Paraclete which was promised to the disciples with the meaning of Advocate, Comforter, and the Holy Spirit, cannot signify Mohammed, becomes still plainer from Acts i. 4, 5, and Luke xxiv. 49, which refer to this promise. If, as Mohammedans say, Mohammed was the promised Paraclete, it follows that the Apostles, in conformity with the command of Christ, should not have departed from Jerusalem until that Advocate had come; and consequently should have been living and waiting in Jerusalem until the appearing of Mohammed; that is to say, for 600 years.

It is manifest that such arguments as these are frivolous and vain, and the application of these verses to Mohammed is repugnant to reason.

The Holy Ghost, according to the promise of Christ, did descend upon the Apostles a little while after; that is to say, ten days after the ascension, as is related fully in Acts ii. And the Holy Ghost, having descended upon them, and having bestowed the commission of apostleship and the power of working miracles, they went forth from Jerusalem and preached the Gospel to all the world; as is set forth in the second Part of this book.

Again, some Mohammedans say, "as the Holy Ghost was

given to the prophets of old, and so, from the beginning, was in the world; and again, that as, according to the belief of Christians, the Holy Ghost is eternal and uncreated, (and so to attribute time and place to Him is unlawful); the Paraclete promised by Christ cannot be the Holy Ghost. For, said Christ, with regard to the Paraclete, 'After I am gone, He will come.' Thus the Holy Ghost must be one and the Paraclete another. By the Holy Ghost, the Spirit of revelation which descended upon the Apostles must be intended, but the Paraclete is Mohammed." But this argument is erroneous; for (1), Christ, using the words Paraclete, Holy Ghost, and the Spirit of Truth, as signifying one and the same person, told the Apostles that the Paraclete, which is the Holy Ghost, should be with them, and teach them; and commanded them that they should not leave Jerusalem until His coming. From this it is plain that the Paraclete and Holy Ghost are one person, whose offices are Advocate and Comforter, since He helps and comforts in a spiritual manner. (2), There is no doubt that the Holy Ghost is eternal, and that He descended upon the Prophets before His descent upon the Apostles. But the descent upon the Apostles was of so special a character, as that at no time did the Holy Ghost descend upon any of the Prophets in this manner; and thus the fact of their having a higher dignity than the Prophets, is established. (This subject is treated of in Part II. chapter 7.) And the time which is appointed in John xv. 26 for the descent of the Holy Ghost, bears reference only to the peculiar character of the event, and is in no way a proof that the Holy Ghost was not from the beginning, or that He is limited by time and place.

Some also say that Christ, in Mark i. 17, proclaimed the coming of Mohammed. But they have erred in the interpretation of the verse; for (1), it is not Christ who speaks, but John, as is clear from what precedes; and (2), John did not utter these words with reference to Mohammed, but concerning Christ, as will be seen from John i. 29, 30. Should it be asked, however, "How could John say concerning Christ, 'He shall come after me,' when Christ was then in the world?" The answer is, that John spoke of the commencement of Christ's teaching; for it was only when John ceased from his ministry that Christ began to teach and work miracles.

Besides those which we have discussed, the Mohammedans, in their books, bring forward several other passages as prophecies of the mission of Mohammed; but some of these are not to be found in the Holy Scriptures, and those which are, either refer directly to

Christ, or their true meaning bears no resemblance to the explanations given. So that, if any one, paying due attention to the context of those verses, studies the Old and New Testament, he will perceive the truth of our assertion.

It is simply to avoid perplexity, that we have omitted to examine and refute such frivolous proofs as those put forward; and have considered it sufficient to quote and explain only the principal passages of the Old and New Testaments which are alleged to refer to Mohammed.

Conclusion:—No trace or sign of any prophecy concerning the Mission of Mohammed having been found in either the Old or New Testaments, it is abundantly clear that the assertions of Mohammedans in this respect are groundless.

CHAPTER II.

CAN THE LANGUAGE AND STYLE OF THE KORAN BE ACCEPTED AS PROOF THAT IT IS THE WORD OF GOD?

ONE of the evidences for the true mission of Mohammed and the divine character of the Koran brought forward by learned Mohammedans is the style and language of the book; for it is written in the Sura called "The Cow;" "If ye be in doubt concerning that revelation which we have sent down unto our servant, produce a chapter like unto it, and call your witnesses besides (other than) God; if ye say truth."

Mussulmans, relying upon this passage, and reckoning the style and eloquence of the Koran a miracle, value it as highly as if it were nobler and grander than the miracles of Moses and Jesus, and the most powerful proof of the Koran being the Word of God, and Mohammed the Apostle of God. But he who, putting all prejudice and obstinacy aside, carefully reflects on the subject, will speedily perceive that it is not on account of its style that the Koran is to be accepted as a divine revelation.

1. If we should suppose it conceded, that the eloquent style of the Koran is a proof of its being a Divine revelation, even then the proof is defective; for only those learned men who are thoroughly acquainted with the Arabic language would know whether it were true or false; and others could only, by following them, believe it. But as mankind is by no means infallible, those who are ignorant of Arabic might think it possible that learned Arabs had made a mistake in the matter; or they might think again, that those learned persons who put forward this proof,—inasmuch as they enjoyed much honour and respect on account of their being followers of the Koran,—had possibly come to an agreement among themselves upon the subject, for their own worldly interests. Just as the great men among the idolaters, who, either from their own ignorance, or in order to attach the people to themselves, have all been agreed, from very ancient times, in asserting their false books to be the Word of God. And every person of intelligence knows that the number of idolatrous Ulema far exceeds that of the Ulema of Islam. Thus indeed, if the style of the Koran be really a proof of its truth, yet thoughtful persons could never arrive at certainty on this point,

and so it cannot be considered otherwise than as unsatisfactory. But since, as has been already shewn in the first Part of this book, the Gospel has been written in a manner suited to the understanding of all, the faithful can easily understand its truth, and thus arriving at rest of soul and peace of conscience, are no longer under the necessity of relying upon the learned or other men.

2. If it should be allowed that hitherto no book in the Arabic language had been composed in so beautiful a style as that of the Koran, yet it does not follow that the Koran must be superior to the books which have been written in other languages, but only to those which were written in Arabic. Among learned Franks it is considered indisputable that there are books in the Greek, Latin, English, German and other languages, more admirable in style than the Koran; and some who have thoroughly acquired Arabic, and studied Arabic literature, say, that in that language there are books equal to, and even surpassing, the Koran; such as, for example, the Makamat of Hariri and Hamdani. And although these words of learned Franks should have no weight with Mussulmans, the saying of the latter also, that "the eloquence of the Koran shows it to be the Word of God," fails to command any respect with other nations. But to pass on; the doctors of Islam are not at perfect accord upon the assertion that the style of the Koran is miraculous, and without parallel. For instance, Shah Ismael, in the chapter of his history on the Mussulman nation, says, concerning the Mozdarians—"The Mozdarians are the followers of Issa ibn Sabid, called Abi Moosa and El Mozdar, also the Motazelite monk, because he practised asceticism, and separated himself from his companions on account of holding detestable opinions; for instance, he said that men were able to equal the clearness, rhythm, and eloquence of the Koran; and this man, becoming great of speech, said that the Koran was created." And the author of the "Sharh ul Mowakif" says concerning Mozdar, that, employing the phrase احسن منه, he asserted that a book could be composed superior in style to the Koran. And again, Shahristani, in his book, writes thus of Mozdar—"He did away with the miraculous character of the Koran, so far as the eloquence and beauty of its style was concerned." Nazam also says, "God, either by compelling or weakening, them hath hindered the zeal of the Arabs in the study of information concerning things past and future, and in the matter of rebutting arguments: if he had given them liberty, they were able to produce a Sura like the Koran, for eloquence, beauty, and rhythms."

Now, although the doctors of Mohammedan law do not accept the dicta of these persons, but count them blasphemy, yet they sufficiently explain our assertion that learned Mussulmans do not agree as to the miraculous nature of the style of the Koran.

3. On the supposition that the Koran, from its being without compeer in the Arabic language, must certainly be the Word of God, it follows necessarily that books which are unique for beauty of style in other languages must also be Divine revelations. In this case, all the books incomparable for clearness and eloquence, which have been written of old in the Latin and Greek, and, in our days, in the English, German, and other languages, are the Word of God. And even the religious books of the Hindus, the Vedas, which are considered to have no parallel in the Sanskrit language, although they teach idolatry, must be believed to be divine utterances. But if learned Mohammedans should say that the Koran is more eloquent than any book in any language whatever, it behoves them, before making this assertion, to have acquired a thorough knowledge of Hebrew, Greek, Latin, German, English, French, Hindu, Chinese, and all other languages of note; else they cannot sustain their position that the Koran is more noble and elegant than any book in the languages of the world.

4. It is quite possible that books, containing matter improper, untrue, and blasphemous, may be written in a language and style of extreme elegance. And indeed the worshippers of idols, and many persons of other classes, being deceived by these graces of composition, have remained shut out from the truth. Still, according to the assertion of Mohammedans, such books as these, vile in matter, beautiful in manner, must of necessity be (God forbid!) the Word of God.

Conclusion:—There can remain no doubt that the language and style of the Koran, whether unrivalled or not, can be no proof of its being a divine revelation, or of the true apostleship of Mohammed.

CHAPTER III.

THE CHARACTER OF THE CONTENTS OF THE KORAN.

HAVING shewn that the style of the Koran cannot be considered a proof of its divine origin, we will now proceed to examine whether the contents of that book can be accepted as evidence of its genuineness.

In the Koran the attributes of God are enumerated. He is represented as the unique, the eternal, the omniscient, the allwise, the merciful, the compassionate, the forgiving, and the benevolent. The undying nature of the soul of man, the resurrection of the body, and the reward of the just and punishment of the wicked in the day of judgment, are also set forth. The Koran also contains injunctions not to worship idols; not to associate others with God; not to utter the name of God profanely; to abstain from theft, adultery, murder, and lying: and commands men to love God, to be kind to their brethren and relatives, and to have mercy upon the poor and wretched. But it is very plain to every one acquainted with the Holy Scriptures, that Mohammed took these true doctrines and good precepts from them. And although Mohammed may not himself have read the Old and New Testaments, yet there were in his days many Jews and Christians in Arabia; indeed, even Waraka, the cousin of Khadijah, who died shortly before Mohammed announced his prophetic mission, was first a Jew and then a Christian, as may be seen in the Sirat ur' Resoul and other books. Syria was wholly Christian; and Mohammed, before professing to be the prophet of God, had gone, first with his uncle Abu Talib and afterwards by himself, several times into that country on mercantile business. On those occasions he constantly mixed with Jews and Christians, and, questioning them concerning their books and principles of religion, learned all that they could tell him about these things. Thus, when he commenced his prophetic career, whatever he remembered and considered suitable he inserted in the Koran; but the Sonship and Deity of Christ, the doctrine that man's heart was so depraved that he could not acquire any merit before God, that Christ is the Mediator for sinners, and that by His means alone can they obtain salvation; with several other doctrines of the Gospel which did not conform to his opinions and

plans, he omitted. In addition to this, either on account of their having been related incorrectly to Mohammed, or of his not having thoroughly apprehended and remembered them, several narratives of the Old and New Testaments are given differently in the Koran, and several stories current among Jews and Christians, but not found in the sacred books, are inserted.

The following are some of the accounts at variance with facts, which were probably written in the Koran under erroneous impressions:—The conversation of God with the angels concerning the creation of Adam; His commanding the angels to worship Adam, and the refusal of Iblis (Satan) to do so, in the Sura called "the Cow;" conflict with the account given in the Old Testament. That Satan's rebellion took place before the creation of Adam is clearly stated in both the Old and New Testaments. Again, in the Sura called "the Spider," God is represented as saying, "We heretofore sent Noah unto his people, and he tarried among them one thousand years save fifty years; and the deluge took them away while they were acting unjustly." Yet in Gen. vii. 11 it is written, that when the deluge took place, Noah was 600 years old; in chap. ix. 28, that Noah lived after the deluge 350 years. According to the Koran, one of the sons of Noah, not entering the ark, was drowned: thus in the Sura named "Hud;" it is said—"Noah called to his son who had betaken himself to a corner, 'Oh my son, come in the ark with us, and be not together with the 'unbelievers.'" But in Gen. vii. viii. and ix., it is very plainly stated that all the sons of Noah, with their father, went into the ark, and were saved. In the Sura of "Joseph;" by the words—ولقد همّت به و هم بها—it is seen, that the event is related as if not only did his master's wife have improper desires, but that Joseph also had the same; whereas Gen. xxxix. distinctly shows that Joseph refused the proposition of the woman, and never had any sinful purpose concerning her. Again, it is written in the Sura called "The Story," concerning Moses—"The family of Pharaoh took him up:" and a little further on, "And the wife of Pharaoh said 'This child is a delight of the eye to me and to thee; kill him not; peradventure it may happen that he may be serviceable unto us; or we may adopt him for our son,'" &c. But in Exodus ii. we read that the daughter of Pharaoh took Moses and adopted him for her son. In the Sura called "Mary:" it is said concerning the birth of Christ—"She (Mary) retired with him (in her womb) to a distant place, and was delivered under a palm-tree." And in the

Tefsiri Tibyan, the verse is thus translated—"The throes of labour compelled her to go to the trunk of a palm-tree, which was dry, and had neither top nor foliage, for it was winter. She had gone thither to lean against it in her pangs, because she had no midwife." In the Gospel of St. Luke, however, chap. ii., it is fully explained that Christ was born in a stable in the town of Bethlehem; which was the town of Mary's ancestors, situated in the country of Judea.

In the above-cited passages, and in some other places, Mohammed is found to be at variance with the Sacred Scriptures; and, as we have before mentioned, the reason for these variations must be, either that Mohammed did not thoroughly remember what he had heard, or that the Jews and Christians had not related these matters truly to him; otherwise we cannot account for his not giving them correctly. In a word, there remains no doubt among the learned that the Koran is a book composed of matter selected from the doctrines and precepts of the Old and New Testaments, from the legends which were current among the Christians and Jews in the days of Mohammed, and from the ceremonies and customs which prevailed among the Magi and Arabs of that time. Thus we see that Mohammed, having the design of forming a new religious system out of the systems and ceremonies of the Jews, Christians, and Arabs, took from them whatever fell in with his opinions and suited his plan, and set it forth in the Koran. So that, whatever is therein set forth concerning the attributes of God, the resurrection, and the day of judgment; the prohibitions of murder, adultery, theft, lying, and such like; and the injunctions to serve and obey God, to show love to one's neighbour, and mercy and compassion to the poor, all manifestly appear to every student of the holy books as having been taken from them. In like manner, some narratives from the Scriptures are found related in the Koran. For instance: the story of Lot, towards the end of the Sura called "Hud," is related at length in Genesis xix. The story of Moses and Pharaoh, found in the middle of the Sura "Al Araf," is narrated in order in Exodus iii. to xiv. The events relating to Joseph, given in the Sura "Joseph," may be seen in Genesis xxxvii. xxxix to xlvii. And that the narrative concerning Mary, related in the Sura "Mary," is taken from Luke i. there can be no doubt. In short, the Koran contains many such historical passages taken from the Old and New Testaments, the greater part of which are more or less at variance with their original; the cause of which discrepancies has been stated above.

Again, Mohammed gave Jewish traditions and fables a place in the Koran. For instance, those concerning the creation of man, the worshipping of him by angels, the cursing of Satan, and the expulsion of Adam from Paradise; which are found in the Suras, "The Cow" and "Al Araf." So, also, in the Suras called the "Prophets" and "The Ant," are found the legends how Abraham broke his father's idols, and was cast into a fire in consequence; how the mountains and birds sang praises together with David; and how the wind, the Divs and the Jinns, were under the government of Solomon, and obeyed him. And besides these, as may be seen in the Sura "Y. S.," are the passages concerning the nature of Paradise; the questioning in the tomb; Aaraf; the division of hell into seven stages; the hands, feet, and other members bearing witness of the sins of men in the day of judgment; the use of sand, where there is no water for the necessary ablutions and purifications; and the distinguishing between the black and the white thread for the purpose of determining the time for fasting and for prayer; all of which are undoubtedly taken from Jewish traditions.

These things, which are apocryphal, and at variance with the Old Testament, are even now found among the Jews; and for the most part are contained in the Talmud, Gemara, and other books of theirs.

In the first part of the Suras called the "Family of Imran" and "Mary," it is written that Christ spoke in his cradle, and performed miracles while yet a child; which story, together with the narrative concerning the companions of the Cave and Al Rakim, found in the Sura called "The Cave," were, in the time of Mohammed, traditions current among the Christians; and are now contained in the apocryphal book called the Gospel of the Infancy of Christ. The story of the Cave is also in the book, of which one called Ephraim is the author. But these stories, since they do not agree with the Holy Scriptures, can command no respect.

That which is taught in the Koran about the balances (Mizan), and the bridge (Sirat), is also a part of the ancient Magian belief, and may be found in a book written by Hyde, which exhibits their religious tenets. The rules concerning the circuit of the Caaba and the pilgrimage, were taken from ancient Arab customs. Every one well versed in history knows that the Caaba was the famous sanctuary of the Arabs; and that, before the time of Mohammed, they visited it, and made the circuit of it as an idolatrous custom; and that Mohammed, in order to gain their affections and pre-

possess their minds in his favour, performed the ceremony of the pilgrimage with some slight alterations.

It is quite possible to quote many more instances where Mohammed has taken, and adopted in the Koran matters which he found among the Jews, Christians, and other religious communities; but to avoid tediousness, the above have been deemed sufficient.

It may be said, in brief, that as those things contained in the Koran which are true and good have been taken from the Old and New Testaments, they cannot prove any thing as to its divine origin.

Although there are found in the Koran some doctrines and precepts taken from the Holy Scriptures, yet, on the other hand, it contains also many things which are repugnant to the most important truths of the Gospel, and some of which we lay before the reader. (1.) The Deity of Christ is clearly announced in the Gospel, but it is denied in the Koran, and the Saviour is degraded to the rank of a mere prophet. (2.) It is written in the Gospel, that only through the death of Christ do sinners obtain salvation. The Koran leaves men in doubt as to the death of Christ, relating in one place that he died, and in another that he did not die; and altogether denying that the sufferings and death of Christ were an atonement for sins. (3.) The Gospel sets forth Christ alone as the Mediator between the creature and the Creator, so that every one who believes in Him becomes acceptable to God, and obtains salvation. But according to the interpreters of the Koran, Mohammed is the mediator for sinners, and God, through his intercession, forgives sinners, and brings believers to Paradise. (4.) The One Most High God declares Himself in the Gospel as the Father, the Son, and the Holy Ghost. The Koran rejects this Trinity, and stigmatizes it as polytheism. (5.) Christ, in the Gospel, declares that the Old and New Testaments have not and cannot become worthless and abrogated; saying, "Heaven and earth shall pass away, but my words shall not pass away." Whereas Mussulmans say, that, by the descent of the Koran, the Old and New Testaments have been abrogated. (6.) It is written in Rom. iii. 23, 24; iv. 5; and Ephes. ii. 8, 9, that men cannot by their own works attain to salvation and forgiveness, but only by believing in the Lord Jesus Christ. But according to the Koran it is by means of good and meritorious works that men procure salvation. (7.) Christ, in Matt. v. 44, bids those who believe in Him,

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for those who despitefully use you." But Mohammed, commanded his followers to make war on other religious communities, and to kill those who rejected the Koran. (8.) According to St. Luke, xx. 34—36, Christ said that in heaven they neither marry nor are given in marriage, but are as the angels; and in Romans xiv. 17 it is written, "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Mohammed, in contradiction to these passages, explains in the Koran that in Paradise there will be eating and drinking, and Houris. There are other matters in the Koran plainly at variance with the Gospel, but the above may be considered sufficient.

To sum up: We see that the doctrines and contents of the Koran are for the most part contradictory to those of the Gospel: and the criteria laid down in the commencement of this Part for the recognition of a true prophet of God, are utterly wanting in it. And as it has been proved in Parts I. and II. that the Old and New Testaments are inspired, uncorrupted, and cannot have been abrogated; and again, that the Word of God cannot be at variance with itself; the fact that the Koran does contradict the Holy Scriptures is a sufficient proof that it is not the Word of God. For though an angel were to descend from heaven, teaching that which is contrary to the Gospel, he is not to be believed, nor is his teaching to be attributed to God; as is emphatically commanded in Gal. i. 8 and 9. This being the case, there is no necessity for bringing any further reasons for rejecting the Koran.

But although this one proof of discrepancy, as exhibited above, is decisive evidence of the absence of divine inspiration in the Koran; yet, for the additional satisfaction of inquirers after truth, a few other particulars are subjoined.

I. The wants of the soul of man cannot be met by the Koran; and, as set forth in the Introduction, it is necessary that a true revelation should satisfy the cravings which God has implanted in the hearts of mankind. And as these necessities of the human soul comprise information concerning the attributes and will of God; freedom from blame in the presence of God; the acquisition of holiness of heart and of perpetual happiness; any book which does not supply the means of satisfying these spiritual wants, cannot possibly be the Word of God. But as far as the contents of the Koran have been investigated, it is plain that it

has no power to satisfy the wants of the soul. And although some particulars concerning the attributes of God, the condition of man, and the obligation of Divine worship, taken from the sacred books, are found in the Koran, they are not set forth either so particularly or so fully as in the Gospel. Besides this, the Koran not only does not clearly show that access to God is bound up with purity of heart, but also, as will be seen below, it contains passages repugnant to the righteousness of God, and opposed to all holiness of heart in man. And again, no way is shown in it whereby man can be saved from sin and punishment, or become pure and righteous in the sight of a holy God; for, indeed, Mohammed, having rejected the means of obtaining forgiveness set forth in the Gospel, laid down in the Koran a number of methods by which the attainment of pardon and salvation can never be possible. For instance: According to the Koran, the acquirement of forgiveness and acceptance with God depends upon repentance, good works, and faith in the mission and mediation of Mohammed. But the groundlessness of this doctrine will be seen demonstrated in the second chapter of the Second Part of this book; where we have shown, that God does not forgive the sins of men only on account of repentance, but that, as is clearly set forth in the Gospel, together with this, a sincere and hearty faith in Christ is necessary; those who are without such faith being condemned to eternal destruction. See in support of these positions, Mark i. 15; Acts ii. 38; xx. 21; Mark xii. 15, 16; John iii. 36. So again, that man cannot by good works save himself from the punitive consequences of sin, is explained fully in chapters ii. and iii. of Part II.

The Holy Scriptures affirm that all mankind are sinners in the presence of God, and incapable of doing a single good and meritorious work to atone for their sins; and the Gospel teaches that God only, through Christ, has mercy upon sinners; that He vouchsafes to forgive the sins of those who truly believe in Christ, and know Him to be their Saviour and Mediator, and grants them to attain eternal life. But he who believes not in Christ, and takes him not as his Saviour, can never obtain the forgiveness of his sins, and is punished with eternal exclusion from the blessings of salvation and happiness.

The statement that Mohammed is the Mediator for sinners is contradictory to the doctrine of the Gospel; for in it the impossibility of there being any other Mediator than Christ is shown.

From John xiv. 6, Acts iv. 12, and 1 Tim. ii. 5, 6, it is plain, that neither in the world above nor in the world below can there be any other. And as Mohammed himself was but a man, and thus not exempt from error and sin, he also had need of a Mediator, and so could not be a Mediator and Saviour for others. That a Mediator and Saviour must be himself sinless and perfect, we have already explained in chapters ii. and iii. of Part II. It should be remarked here, that while the errors and sins of a prophet do not invalidate his official character, they would render his becoming a Mediator for sinners impossible.

It is proved by the Koran that Mohammed was a sinner. For instance: in the Sura called "True Believer" it is written, "Be patient, for the promise of God is true; and ask pardon for thy sin, and praise thy Lord morning and evening." And in the Sura called "Mohammed," "Know, therefore, that there is no God but God, and ask pardon for thy sin, and for the true believers, both men and women." The Tefsiri Tibyan thus renders this verse—"Although all thy sins which have been, and shall be, are forgiven, pray for the forgiveness of thy sin as an example to thy people, and seek also forgiveness for the sins of believers both men and women." In the Sura called "the Victory" is this verse—"Verily we have granted thee a manifest victory, that God may forgive thee thy preceding and subsequent sins;" thus rendered in the Tefsir—"that God might forgive thee thy former negligences in the time of thy ignorance, and thy latter negligences up to the time when this verse descended." Some learned Mohammedans explain this command to seek forgiveness as if it were only for the sins of his people, and not for his own; but the improbability of such a far-fetched explanation is clear; for that the pronoun "*thy*" refers to Mohammed, and the words "male and female believers" refer to his followers, needs no demonstration. Besides this, the traditions now to be given confirm our position. Thus, in the book called "Hyat ul Kuloub," vol. ii. leaf 75, it is related as a tradition from Imam Jaafer, that while Mohammed was praying one night in the house of Umm Salma, he wept and said, "O Lord, turn me not again to those sins from which thou hast saved me, and leave me not to myself for the space of the twinkling of an eye." Umm Salma said to him, "Why do you speak thus, when God has forgiven you your sins past and to come?" He replied, "O Umm Salma, how can I be safe when God abandoned the prophet Jonah once? and whatever

has gone forth from Him, has gone forth." Again in the same book, leaf 77, handed down from Imam Mohammed Bakir, is the tradition, " Mohammed was one day in the chamber of Aisha making many prostrations and prayers." Aisha, on seeing this, said to him, " Why do you give yourself so much trouble since God has forgiven all your past and future sins?" He replied, " O Aisha, should I not be God's thankful servant?" And in leaf 301, it is written, that one day Mohammed was pronouncing the Khotbe. After the ascription of praise to God, he proceeded to address the people, and at the close repeatedly confessed his sins, and said, " May God forgive me and my people!" And again to the people, " I ask forgiveness of God for your sins and my own." Again, in the book called " Husn ul hussein," in the chapter " Salat," it is related, on the authority of Bokhari and Muslim, that Mohammed confessed his sins, and prayed thus, " Forgive my sins, whether committed formerly or latterly; whether secretly or openly; and whatever thou knowest. Thou art the first and last. Thou art God, and there is no God but thee." In the Mishcat ul Musabih, in the part upon the names of God, and the chapter Istighfar ve 't Tubah, it is related from Bokhari, that Abu Harira said, " Mohammed said, ' Verily, every day I ask forgiveness from God, and repent more than seventy times a day.' " In the same place it is given, as from Muslim, that Mohammed said, " Truly every day I seek forgiveness from God a hundred times." Again, in the chapter Isti' aze, Muslim relates from Aisha that Mohammed said, " O God! wash away my sins with snow-water, and purify my heart as men purify white garments that are soiled, and put away my sins as far from me as the East is from the West." In the part " Salat " the chapter Sujoud, Abu Harira relates that the prophet, when worshipping said, " O God! forgive all my sins great and small, open and secret, former and latter." Now if some learned Moslems say that, in this case, praying for forgiveness means only the seeking to prevent the possibility of sin, our answer is, that a thing which has not passed from possibility into actuality is a nonentity; and that it cannot be said, in reference to a thing which has no existence, that it exists. Therefore to seek forgiveness for a sin which has not been committed, is to consider entities and nonentities as equal to one another; a position which every intelligent person will reject as false. And, according to the above assertion, the holy angels also, although they never committed sin,

will be considered sinners, since the commission of sin has not been rendered impossible to them.

In conclusion:—It is plain, both from the Koran and the Traditions, that Mohammed was a sinner. Being thus a transgressor against God, he cannot possibly be the Mediator for other transgressors and sinners.

It has now been established by the evidence which we have adduced above, that man can neither obtain forgiveness and salvation, nor escape the penalty of his sins, by the use of those means which the Koran proposes. This being the case, since the Koran cannot satisfy the wants of the human soul, it can supply nothing of any avail for man's salvation; and therefore, having failed to fulfil the first condition laid down in the Introduction as one of the criteria of a true revelation, it is known certainly not to be the Word of God. On the other hand, the Gospel is in the highest degree superior to the Koran in this particular (as we have explained in Part II. chap. 2.); setting the spiritual cravings of the believer at rest, and leading him to the knowledge of God; and, through Christ, enabling him to attain the forgiveness of sins, sanctification of heart, and purity of life, it ushers him into true happiness and eternal glory and joy.

II. Another proof against the divine inspiration of the Koran is, that in it are found things at variance with the mercy, love, holiness, and righteousness of God. For instance, with regard to Paradise: In the Sura called "Mohammed" it is written "The description of Paradise which is promised unto the pious:—therein are rivers of incorruptible water, and rivers of milk, the taste whereof changes not; and rivers of wine pleasant unto those who drink; and rivers of clarified honey; and therein shall they have plenty of all kinds of fruits, and pardon from their Lord." In the Sura called "The Inevitable" is this description:—"These are they who shall approach near unto God: they shall dwell in gardens of delight; reposing on couches adorned with gold and precious stones; sitting opposite to one another thereon. Youths, who shall continue in their bloom for ever, shall go round about to attend them with goblets and beakers, and a cup of flowing wine: their heads shall not ache by drinking the same, neither shall their reason be disturbed: and with fruits of the sorts which they shall choose, and the flesh of birds of the kind which they shall desire. And there shall accompany them fair damsels, having large black eyes, resembling pearls hidden in their shells,

as a reward for that which they shall have wrought. They shall not hear therein any vain discourse, or any charge of sin; but only the salutation, Peace! Peace! And the companions of the right hand (how happy shall the companions of the right hand be!) shall have their abode among Lote-trees, free from thorns, and trees of Mauz loaded regularly with their produce from top to bottom; under an extended shade, near flowing water, and amidst fruits in abundance, which shall not fail, nor shall be forbidden to be gathered; and they shall repose themselves on lofty beds. Verily we have created the damsels of Paradise by a peculiar creation; and we have made them virgins, beloved by their husbands, of equal age with them; for the delight of the companions of the right hand."

We will now quote a few of the traditions which are given in the Tefsiri Tibyan, in confirmation of this passage. "When believers enter Paradise they become youthful, beardless, with long hair and pencilled eyes; each thirty-three years old; their stature, as Adam's when he was created, sixty ells; their breadth seven ells." Again, "The least in Paradise is he who has eighty thousand servants and seventy-two wives." And again it is said, "whenever one of the inhabitants of Paradise desires any thing, it appears before him, exactly as he wished it, in a covered basin; and when he has eaten as much as he likes, the basin flies away as if it had been a bird." It is thus that the promised state of the companions of the right hand is explained in the Koran. The passages which follow will be found still more objectionable:—

In the Sura called "The Merciful," it is written, that in Paradise there are for believers "the most beauteous damsels, who refrain from regarding any but their husbands, and with whom neither men nor jinns have had any intercourse before their husbands." Also in the Sura called "The News" there is a passage thus rendered in the Tefsir, "For the pious there is a place of bliss, that is to say, Paradise; and salvation from the fire. In it are gardens well planted with various kinds of fruit trees, but especially vines. Also there are damsels, with swelling breasts, all of one age; and cups full of wine constantly passing round. While they drink they hear no folly nor lying speech!" Such passages as these being repugnant to the Divine wisdom and holiness, are not worthy to be called the Word of God.

Thus, according to the teaching of the Koran, the future bliss of Mohammedans consists in being clothed with splendid garments,

reclining on gorgeous couches; the eating of sumptuous viands and delicious fruits; the drinking of exquisite wines; and in familiar intercourse with beautiful women. All these things, the commentators and traditionists, by their explanations and additions, have amplified exceedingly; as may be seen in the chapter "Sifat-ul-Jenneti-o-Ehliha" of the Mishcat-ul-Musabih, and also in the book called "Ain-ul-Hyat," and other well known Mohammedan books.

To sum up:—The Paradise which Mohammedans believe in, being but material, and furnished with every thing to gratify the sensual appetites of man, belief in such a Paradise, and the hope of entering into it, will but forbid sanctification of heart and purity of thought, while it strengthens the passions. Surely it is not worthy of the glory of a Holy God! And how can the human soul, created for the eternal service of God, and ever seeking such spiritual joys as the love of, and nearness to, its Maker, be gladdened and satisfied with such earthly delights as these? The description of Paradise given in the Koran is a proof that its origin is not divine.

In the Sura called "Prohibition" is a passage translated thus in the Tefsir, "O prophet of God, attack the infidels with the sword and the hypocrites with arguments, and treat both with severity." In the Sura called "The Cow," it is written "You are commanded to make war, and it is repugnant to you." In the Sura called "Women," "Let them therefore fight for the religion of God, who part with the present life in exchange for that which is to come; for whosoever fighteth for the religion of God, whether he be slain or be victorious, we will surely give him a great reward." In the Sura called "The Victory," "Ye shall fight against them, or they shall profess Islam." In the Sura called "The Spoils," "Fight against them until there be no opposition, and the religion be wholly God's." Again, in the Sura called "Women," "Take those who turn back from Islam, and kill them wherever you find them." The Tefsir thus gives a passage in the Sura called "Cattle," "That person whom God wishes should err, he makes vile; and whomsoever he wishes should be directed in the right way, he directs and lays instruction on him." In the Sura called "The Cow" is this verse, "As for the unbelievers, it will be equal to them, whether thou admonish them or do not admonish them; they will not believe. God hath sealed up their hearts and their hearing; a dimness covereth their sight, and they shall suffer a grievous punishment."

Again, in the Sura "Al Araf," is a passage given thus by the Tefsir, "He whom God causes to abide in true religion attains happiness; and such persons as He abandons to villainy are liable to torment and are deceived. We have formed a large creation of jinns and men for hell."

Now upon the authority of the verses above cited, it is necessary that the Koran should be published by the sword; that the people should be compelled by force to believe in it; and that those who turned back from Islam should be punished with death. And as no one had any power or opportunity afforded him to examine whether the Koran were true or not, willing or unwilling, the only alternative left, was to embrace Islam or be killed. From the sense of the three last-quoted verses we gather that man's power of choice is altogether eliminated. Thus, believing or not believing does not depend upon his own will; and consequently, preaching and teaching religion, being without result, are profitless and vain. For of what avail is it to urge those persons to believe, whose unbelief depends upon the Divine purpose, and who were created for hell?

These verses also exhibit the Most High as being like some tyrannical monarch, who, acting without regard to justice and truth, created some for Paradise and some for hell; thus signifying that God did not desire the happiness of all His servants, but from all eternity appointed that some should be subject to eternal misery and punishment.

Since, then, these passages from the Koran are opposed to the Divine justice and mercy, and since God in all His works and ordinances is pure from injustice and wrong, the book which contains such statements cannot be true, and divinely inspired.

According to the explanations and proofs already given, the doctrine of the Gospel concerning the matters we have been discussing, is far higher and more consistent than that of the Koran. For in the Gospel, the reward promised to believers does not consist in eating and drinking, and other such carnal delights; but in spiritual joys, such as peace of heart, and the love of God; so that (as we have explained in Part II. Chap. 5.) those who in this world ever seek His favour, and abide stedfast in love and obedience, will at the last day be exalted to the Divine presence; where, in the fulness of joy and gladness, they will for ever worship and adore the Most High. Again, in the Gospel, the employment of force is

forbidden in matters of religion; each one is free to accept or reject the truth. If one desires to believe, by the spiritual help of the Holy Ghost he is enabled to do so, and thus finds guidance and salvation. On the other hand, with reference to those who choose to abide in error, the Gospel contains not a single command to use force or compulsion to make them believe; but at the same time distinctly states that such persons will infallibly come under the wrath of God. Once more, the Gospel, in contrast with the Koran, is in the highest degree the giver of comfort and rest to man. According to the teaching of the Koran, man must ever remain in doubt and uncertainty as to whether he is not one of those miserable beings whom God has created for hell, and so must be most wretched. But the Gospel proclaims the glad tidings that God not only has not created a single man for misery and perdition, but has indeed, out of the abundance of His love, willed eternally that all mankind should believe and be saved; and, in order that they might attain true and eternal happiness, sent His only Son into the world. And, as the Gospel clearly teaches, it is only those who, refusing the love of God manifested in Christ, neither believe in Him, nor recognise Him as the Mediator and Saviour of men, but clothe themselves with injustice and wrong, who are doomed to perdition and the torments of hell.

It is well known also that there are verses in the Koran contradicting those which we have quoted above. Such as, for instance, those which state that in regard to religion, tyranny and oppression should not be used, and that such as do not accept Islam, or who turn back, should not be punished. Thus, in the Sura called "The Cow," are the words, "There is no compulsion in religion;" and a passage from the Sura called "The Overwhelming," translated in the Tefsiri Tibyan, "O Mohammed, preach to them and frighten them wtih the terrors of the last day. If they do not regard nor remember, be not distressed; thou art only a preacher; thy business is only to speak. Thou art not a ruler over them, that thou shouldest compel them to believe." In the Sura called "Light," it is written, "(O Mohammed) say, 'Obey God and obey the Apostle: but if ye turn back, verily it is expected of him that he perform his duty, and of you that ye perform your duty; if ye obey him, ye shall be directed; but the duty of our Apostle is only public preaching,'" that is to say, he is not to compel with the sword. In like manner there are some verses, which, inviting men to accept the faith, recognise them to be free agents, able either to

accept or reject the proposal; and so contradict the doctrine of eternal predestination taught elsewhere in the Koran. So, too, there are some verses in the Koran, which make Christ but man, and on a level with other prophets; while others contradicting these, announce His rank to be higher and more excellent than that of men and prophets; as, for instance, in the Sura called, "Women," where it is said, "Verily, Christ Jesus, the Son of Mary, is the Apostle of God and His Word, which He conveyed into Mary; and a Spirit proceeding from Him." It should not be omitted to notice that the title "Word of God," as applied to Christ, has been taken from the Gospel, as will be seen by referring to John i. 1 and 14. In the Koran, Christ is also called the Spirit of God; as, for instance, in the Sura called "Prohibition" are these words, "And Mary the daughter of Imran, who preserved her chastity; and into her we breathed of our Spirit." These verses certainly contradict those which deny the deity of Christ.

To sum up: Although, as the Word of God cannot be at variance with itself, the contradictions between the passages of the Koran, which we have quoted above, are capable of being pressed as a proof that it is not divinely inspired; yet, for the sake of brevity, we have not done so. We think that the instances we have already alleged in this Chapter, as to the character of the contents of the Koran, are a sufficient proof that it is not the Word of God. And further, as has been explained, coupled with the facts that the doctrine of the Koran is opposed to that of the Gospel, and that it can by no means satisfy the cravings of the human soul, there are also some passages repugnant to the holiness, love, and justice of God: from all which it is clear that the Koran does not fulfil the conditions laid down in the Introduction, by which alone can a divine revelation be proved. In a word, the contents of the Koran cannot prove its divine origin; on the contrary, they abundantly show that it is not from God.

The Mohammedan doctors, rejecting the literal sense of some of the passages given in this book, interpret them in a different manner; and, in order to conceal the discrepancies in others, assert that they are abrogated; with the explanation that the latest descended verses, when found to conflict with those which were sent down previously, annul them. But careful thinkers will not consider such positions as these reasonable. They also attribute an inner sense to those passages which contain things unseemly and improper; and some go as far so to claim for every verse, seven or even seventy

inner hidden meanings; so that, not to mention ordinary people, it is not every wise and learned man who is able to fathom their depth.

On this account they prohibit the examination of the Koran beyond what the commentators have already said on it; and in this way veiling its faults and discrepancies from the gaze of the people, they shut them out from the knowledge of its real signification. If the Koran has thus as many as seven or seventy senses, whoever wishes to do so can add many more; and so one may always remain in doubt, as to that fundamental sense of the Koran upon which it is necessary to act, and never be able to gain any sense of security. And, as the commentators, besides being unable to give one by one these seven or seventy kinds of meanings, are far from unanimous even in the greater part of those which they have given, the inquirer will be still more puzzled to know which interpretation demands his confidence. Since, then, no one besides the Ulema is capable of understanding these seven or many more significations of the Koran, the slightest consideration will show the groundlessness of the assertion that it was sent down for the guidance of all mankind. To bring this subject to a close:—Not only is the falsity of the position that the Koran has a multiplicity of meanings clear to every attentive person, but such assertions are also opposed to the teaching of the Koran itself. For it is written in the Sura called "Family of Imran," "It is he who hath sent down unto thee the book, wherein are some verses clear to be understood; they are the foundation of the book; and others are parabolical. But they whose hearts are perverse will follow that which is parabolical therein, out of love of schism, and a desire of the interpretation thereof; yet none knoweth the interpretation thereof except God. But they who are well grounded in the knowledge say, 'We believe therein: the whole is from our Lord; and none will consider except the prudent.'" According to this passage, the verses of the Koran are of two kinds; the first is called the mother of the book, that is to say, its principia; those of the second kind are parabolical; and since, in the opinion of the learned, none but God can know their meaning, all attempts to explain them are accounted forbidden. But, since these two kinds of verses are not pointed out in the Koran, only those verses which are metaphorically expressed, must be accounted parabolical, while all others must be interpreted according to the letter. The rules of interpretation are these: —(1.) The interpreter must ascertain the drift of the author. This involves a knowledge of his character and circumstances; of

the peculiar exigencies of the age in which he lived, and of the customs and ceremonies of his people. Without this, a simple knowledge of the language of the book will not be sufficient. (2.) He must pay attention to the connexion in which the matters treated of stand, and to the immediate context; and then give the interpretation which a comparison with other similar places suggests (3.) Commentators must not deviate from that sense which was attached to words used by the author, by men of his own time; but when it is clearly understood that his intention is metaphorical, his words must be explained as such. The obtrusion of an interpretation after their own ideas cannot be admitted. Thus, whoever will, without bigotry and prejudice, consider the passages from the Koran which have been brought forward in this book, will perceive that they will not bear any other than a literal interpretation.

CHAPTER IV.

THE PERSONAL CHARACTER OF MOHAMMED.

In the preceding chapters we have proved that neither the style nor the contents of the Koran can establish its claim to be the Word of God. We will now proceed to examine whether the personal character and conduct of Mohammed show him to have been a true prophet, or the contrary.

At the commencement of this Part, we explained that one of the attributes of a true prophet is, that he should be able to work miracles and to foretell future events. But according to the Koran, Mohammed never at any time wrought a miracle. Thus in the Sura called "The Spider," it is written, "They say, 'Unless a sign be sent down unto him from his Lord we will not believe.' Answer, 'Signs are in the power of God alone; and I am no more than a public preacher.'" Again, in the Sura called "Night Journey," "And they say, 'We will by no means believe in thee, until thou "cause a spring of water to gush forth for us out of the earth, or "thou have a garden of palm-trees and vines, and thou cause rivers "to spring forth from the midst thereof with abundance; or thou "cause the heavens to fall down upon us, as thou hast given out, "in pieces; or thou bring down God and the angels to vouch for "thee; or thou have a house of gold; or thou ascend by a ladder "to heaven; neither will we believe thy ascending thither alone, "until thou cause a book to descend unto us, bearing witness of "thee, that we may read.' Answer: 'My Lord be praised! Am "I other than a man sent as an Apostle?'" And in the Sura called "Cattle,"—"They have sworn by God, by the most solemn oath, "that if a sign came unto them, they would certainly believe "therein: Say, 'Verily, signs are in the power of God alone; and He "permitteth you not to understand, that when they come, they will "not believe.'" Again, in the same Sura, "That which ye desire "should be hastened, is not in my power; judgment belongeth "only unto God; He will determine the truth; and He is the best "discerner. Say, 'If what ye desire should be hastened, were in "my power, the matter had been determined between me and you.'"

Now, by these passages, we are fully informed that Mohammed never did perform a miracle, and that he was destitute of the power of doing so.

And, though the commentators say, that God, knowing that even if those who demanded miracles were to see them they would not believe, and not desiring that their torment should be on that account increased, of His own mere mercy did not give Mohammed permission to work the miracles they wished for; but that, at other times he wrought many: yet these assertions of theirs necessitate the attribution of falsehood to the Koran, since the verses already quoted distinctly allege that Mohammed had not the power of working miracles. And setting this aside, Mohammed at no time referred those who sought of him a miracle in proof of his mission to any which he had wrought.

He never said, "At such a time I wrought such a miracle; or, so long after this I will work one;" and certainly he would not have failed to silence his opponents if he could have alleged so much. Therefore, seeing that Mohammed's opponents persistently continued to demand a miracle, and that he invariably declined to work one, the fact that he never did, and never could perform a miracle is plainly manifest. And this is confirmed by a passage in the Sura called "Night Journey," which reads thus: "Nothing "hindered us from sending thee with miracles, except that the former "nations charged them (*i.e.* the prophets who came with miracles) "with imposture," from which it is manifest that Mohammed has no such credentials of his mission as miracles.

But some Mohammedan doctors affirm that the passage, "The hour approacheth and the moon hath been split in sunder," in the Sura called "The Moon" is a proof of their position. Yet this cannot establish a miracle by Mohammed, for several reasons: (1.) The expression, "*the* hour," written thus with the definite article, always refers in the Koran to the Resurrection; as, for instance, in the Suras called "T. H.," "The Pilgrimage," "Consultation," &c. &c. Moreover, the two parts of the verse are closely connected by the copulative conjunction; and being thus in the same connexion, as the word "approacheth" is in the past tense, with a future signification, so the verb "hath been split asunder" should be also read with a future sense; that is to say, thus, "When the day of resurrection shall (have) come, the moon will be split asunder," this being the rendering given by several commentators. Forinstance, although Zamakhshari and Beidawi are of opinion that

there is a reference to a miracle by Mohammed, yet the latter writes in his commentary, "Some say the meaning of this verse is, that in the "day of judgment the moon will be split." Hadifa thus renders it: "Truly the moon has been split, that is to say, the resurrection has "drawn nigh; and truly the sign of its approach hath appeared, and "that sign is, that the moon has become split." And, again, the same author writes, "Some say the meaning is, that in the day of "judgment the moon will be split." The Tefsiri Tibyan thus renders the passage: "The advent of the resurrection is at hand, for "the moon has become split; that is one of the signs of the resur-"rection."

(2.) Suppose it should be conceded that the splitting of the moon actually took place, even in that case it could not be considered a miracle of Mohammed; because neither in this place nor in any other verse of the Koran is there any indication that it occured by Mohammed's agency; but the matter is stated generally, "the moon has been split in sunder." And it is indispensable that a prophet should distinctly record the miracles which are evidence of his mission in the written revelation which he leaves. In this way, the miracles of Moses, of Jesus, and of the Apostles are related circumstantially in the Old and New Testaments.

(3.) If Mohammed had really split the moon asunder, he would most certainly have referred the Koreish and the Jews to this miracle, when they demanded that he should show them one, and so have convinced them. But the fact is, that whenever he was thus pressed, he excused himself by acknowledging that he was not able to work a miracle. In a word, there can be no doubt that this verse can prove nothing as to Mohammed's having wrought miracles, or as to the truth of his mission.

A passage from the Sura called "The Spoils" is also quoted; but in this verse there is no indication that Mohammed had wrought a miracle. It is simply said, "When thou didst throw, it was not thou, but God who threw."

According to some traditions, in the battle of Bedr or Hunein, Mohammed took up a handful of sand and threw it towards the unbelievers, and their eyes being blinded by the sand, they were put to the rout; and the commentators say that this verse refers to the event so related. But as we are not satisfied with the traditions, our discussion is confined at present to the question whether or not any miracle of Mohammed can be found set forth in the Koran.

We will show afterwards that traditions cannot be accepted as

evidence in questions of religion. And though we should allow that Mohammed did throw sand towards his enemies, no trace of a miracle can be discerned in this act. For it is not at all a rare thing that military commanders should act in some such way, in order to urge their troops to the combat; and if they should happen to be victorious, no intelligent person would consider it a supernatural occurrence.

Again, some say that the passage in the Sura called "The Family of Imran," "They bore witness to the truth of the prophet, and the manifest declarations (*i.e.* the Koran) came to them;" and that in the Sura "Battle Array," thus translated in the Tefsiri Tibyan, "When Jesus—upon whom be peace!—came to them with "evident signs, such as raising the dead, healing the infirm and "the lepers; they said 'This is manifest sorcery,'" clearly exhibit the miraculous power of Mohammed. Yet no evidence on that behalf can be gathered from these verses. For (1) it is not said, after the manner of the Old and New Testaments, and as would be necessary in order to prove a divine mission, that Mohammed at such a time wrought such a miracle; but simply without any further indication—"the manifest declarations came to them." (2) The second passage refers not to Mohammed, but to Christ, as the Tefsir has translated, and Beidawi has explained it. The latter writes thus in his commentary on this place. "The expression ماجاء points to him or the place whither, and the epithet "sorcery" is for مبالغه, exaggeration; and the reading of Hamza and Kessayi هذاساحر strongly supports the reference of the passage to Jesus." (3) Even if we should allow these two verses to refer to Mohammed, still, although the word البيّنات may signify miracles, in the greatest number of cases where it occurs in the Koran it signifies only the verses of the Koran: as in the Suras called "Iron," "Al Ahkaf," "The Evidence," "The Cow," and "The Believer." In short:—there are many places in which the words بيّنت and البيّنات mean the verses of the Koran, and some in which the signs of the former prophets are intended. We now see that in no passage of the Koran is it said that Mohammed performed a certain miracle in a certain place, at such a time; that when those who denied his mission demanded a miracle, he always excused himself; and that, in the passages above quoted, the word بيّنات signifies not miracles, but the verses of the Koran.

(4.) If it should be objected, that as the charge of sorcery cannot

be applicable to the verses of the Koran, the words, "this is manifest sorcery," are a proof that the word بيّنة indicates a miracle of Mohammed—our answer is, that, in some passages of the Koran, the Koreish and the Jews are represented as saying that Mohammed was a sorcerer, and the Koran "manifest sorcery." As, for example, in the Sura called "S," "The unbelievers said, 'This man is a sorcerer and a liar;'" and in the Sura, "Ornaments of Gold," "Now the truth is come unto them they say, 'This is a piece of sorcery;'" and in the Sura "Al Ahkaf," "The unbelievers say of the truth when it cometh to them, 'This is a manifest piece of sorcery!'" Thus the assumptions noticed above fall to the ground, and from the verses adduced no proof of a miracle wrought by Mohammed can be obtained.

It is now clear, that in the Koran no verse can be found which indicates that Mohammed wrought any kind of miracle; but that, on the contrary, there are verses in which he acknowledges his inability to do so.

There is not in the Koran, as there is in the Old and New Testaments, any matter of a predictive character. Still some Mohammedan doctors account the two following passages predictions. The first is in the Sura called "The Moon:" "They say, 'We are a body of men able to prevail. The multitude shall surely be put to flight and shall turn their backs.'" The commentators say that this verse descended before the battle of Bedr, and that as Mohammed in that battle was victorious over the Koreish, the prediction was thus perfectly accomplished. But it is more likely that the matter stands thus:—that the followers and soldiers of Mohammed becoming greatly alarmed at the numbers of the Koreish army, he, after the manner of many other commanders under like circumstances, in order to rally and encourage them, repeated this verse. This view is borne out by the Sura called "The Spoils," and in Vol. ii. Chap. 3 of the book called "Hyat-ul-Kuloub," where the battle of Bedr is described, we find the following: "The "prophet said to his followers, 'The caravan has started, and the "Koreish are coming towards us. God has commanded me to "fight with them.' When his followers heard this, they were afraid "and greatly distressed." And in another place in the same Chapter it is written, that when the followers of Mohammed were informed of the great numbers of the Koreish warriors they were much frightened, and began to cry out and lament. Now, although it should turn out that the words uttered by a commander to instil

courage into his men actually came to pass, this would make nothing for his being a prophet; it could only be regarded as a coincidence.

The other passage brought forward is the first verse of the Sura called "The Greeks," which runs thus: "The Greeks have been overcome in the nearest part of the land; but after their defeat they shall overcome within a few years." Most commentators say that one or two years after the Hejra the news of the attack and defeat of the Greek monarch by Khosrev Perviz having reached Mecca, this verse was sent down on account of the ironical rejoicings which the idolaters made over the Musulmans because of it; and that about seven years afterwards, the Greek King attacked and overcame Khosrev Perviz, and thus Mohammed's saying was fulfilled. Supposing the facts of the case to be as the commentators represent them, there can be no doubt that Mohammed, either by a sagacious forecast, or in order to still the Musulmans, put forth this sentence. For it not unfrequently happens, that, when two potentates are at war with one another, the judgment of sagacious and intelligent men, who, observing their energy and power of endurance, would say, 'Such a one will conquer,' or 'Such a one will be defeated,' at last actually comes to pass. But if such a person, seeing that his judgment had been justified by the event, were straightway to claim for himself the prophetic character, and for his words the dignity of a divine revelation, no person of penetration would for a moment accept these conjectures of his as a proof of his being a prophet. Taking, therefore, these things into consideration, the two verses adduced can be no proof of the mission of Mohammed.

As then it is clear by the foregoing proofs that Mohammed had neither the power of working miracles nor the gift of prophecy, the second of those conditions laid down in the beginning of this Part, as essential to the truth of a prophetic mission, has been proved not to be fulfilled in him.

Musulmans, relying upon their traditions, believe and assert that Mohammed wrought many strange signs and wonderful miracles; but, for several reasons the truth of these traditions may be doubted. (1.) The prime sources of traditions being the wives, near relatives, and immediate followers of Mohammed, the perfect truth of their testimony cannot be above suspicion. If it could be proved that, without any particular object in view, they related the things which they had seen and heard from Mohammed

just as they occurred, they might deserve respect; but the truth is, that upon consideration of the contents and circumstances of the traditions, the perfect integrity of the sayings of the narrators is a very doubtful question among thoughtful men. And, besides this, there stands the fact noticed above, that not only is there no sign of Mohammed's having wrought a miracle, in the Koran, but besides this, there is the plain declaration that he was powerless to do so. The miracles of Christ, on the other hand, were not only related by His immediate followers, and other believers in Him, but were also acknowledged by people of other nations, and even by His enemies: as may be seen from the testimony of the Jews, narrated in the Gospel, and, as we have indicated elsewhere, from that of heathen writers also.

(2.) Those persons who collected and compiled the traditions, had not themselves seen and heard any of the circumstances; but, one or two hundred years after Mohammed's death, gathered up the stories which were then current, and, rejecting those which they did not consider true, incorporated the others in their works. The most noted traditionists are Ibn Shuhab Zuhari, Ibn Abdullah ibn Ismael Bokhari, and Kulini. Bokhari collected 200,000 traditions, of which he rejected 100,000, accounting them untrue; of the remaining 100,000 he accepted only 7275, declaring the rest to be untrustworthy. He died in the year of the Hejra 256. As, however, these authors did not hear the traditions, which they thus collected, from Mohammed's own mouth, their testimony as to what is trustworthy cannot be of much account. On the other hand, all the sayings, doings, and miracles of Christ, were related by those who, with their own eyes and ears, heard and saw them.

(3.) If intelligent and learned persons impartially consider, with the least attention, the contents of the traditions, it will become apparent that they cannot be wholly true. Thus, an examination of the "Haqq-ul-Yakin," the "Ain-ul-Hyat," the "Mishkat-ul-Musabih," and some other books of tradition, will clearly establish this assertion. For example, in the traditions concerning heaven and hell, it is said that virgins grow up out of the ground like roses on the banks of the rivers of paradise, whom the faithful gather at their desire, and in the place of those gathered, others start up immediately. That believers, in addition to some hundreds of Houris, have so many thousand wives: and when the faithful wish it, the birds of paradise descend upon tables, ready cooked or roasted; and when they have eaten to the extent of

their appetites, the birds come to life again and fly away. Various dishes, wines, fruits, splendid garments, and palaces adorned with gold and precious stones, are there ready prepared for them. And, besides these, there are many other things utterly opposed to the wants of the human soul and its future happiness. With regard to hell, it is written in the "Ain-ul-Hyat," and other Mohammedan books, that, until hell was thoroughly lighted, it was blown with bellows for many thousand years; that enormous chains are hung round the necks of the damned; that they are shod with shoes of fire, the heat of which is so great that it causes their brains to boil; that, instead of water, boiling filth from the boilers of hell is given them to drink; and that in hell there are huge serpents and scorpions to torment the lost.

In the commencement of the "Hyat-ul-Kuloub," it is related that Gabriel having been commanded to take some clay from the earth, the clay refused to be taken: at last the angel of death took it by force, and man was created from it; also, that the angels opposed God in reference to Adam. In Vol. ii. of the same book it is related, as from Mohammed, that there is an angel in the shape of a cock, whose feet rest on the bottom of the seventh stratum of the earth, and whose head reaches to the threshold of the heavenly throne, his wings also stretch beyond the limits of the East and the West. At the dawn he flaps his wings and crows, and immediately all the cocks on the surface of the earth crow also. In the "Ain-ul-Hyat" it is related by Ibn Babiwihi, on Ali's authority, that there are such large angels in heaven, that if one of them were to try to come on the earth, he could not; another there is, who measures from the shoulder to the ear 700 years journey; and some there are, one of whose wings would encompass heaven; and others, again, whose stature is so great, that heaven only reaches to their loins; and if all the waters of the world were poured into the hollow of the thumb of some others, there would be space enough to contain them. In Vol. i. of the "Hyat-ul-Kuloub," it is written that the stature of Awj ibn Anak was 23,333 ells; that he took a fish from the sea and cooked it in the sun; and that Noah's flood only reached to his knees. In the same book is recited from Mohammed that God created the dog from Satan's spittle; that the devils do not bring forth their young, but lay eggs; and that Iblis, the accursed, after Adam's death, evacuated at the foot of a vine, and on that account the juice of the grape became disagreeable and inebriating.

And in the "Mishkat-ul-Musabih," in the Chapter "Azab-ul-Kabr," it is written, that Monkir and Nakir beat hypocrites so violently with iron clubs, that their yells reach from the East to the West, but that none but animals hear them; and with reference to the day of judgment, it is related from Abu Harira, that in that day men will sweat to such a degree that their sweat will penetrate seventy ells into the earth, and reach upwards above their heads.

Again, in the Chapter "Sifat-un'nar-we-Ehliha," it is written, upon the authority of Abu Harira, that the ears of the unbelievers will be the distance of three days' journey for a horse asunder; that their teeth will be each as large as a mountain; and that the thickness of their skins will be three nights' journey. In the Chapter, "Bed-ul-Khalk we Zikr-ul-Enbia," section 2, it is related from Jabir, that the distance between the shoulders and the ears of the angels who bear up the throne, is seventy years' journey; and in the Chapter "Mujizati Mohammed," again from Jabir, it is said, that when Mohammed was reading the Khotbe, in Medina, he was leaning against a pillar of the mosque. Afterwards, leaving it, he ascended the pulpit, when the pillar began to cry out as if it would split in two pieces; whereupon Mohammed, with much difficulty, succeeded in silencing it. In the same Chapter, it is arrated from Ibn Amr, that Mohammed commanded a Selma ee to bear witness to the unity of God, and that the tree immeately drew nigh to him, ploughing up the ground as it came; d, after testifying three times, returned to its place. And again, m Ibn Abbas; that upon his commanding it, a cluster of dates e witness to his mission. In short, besides those which we e quoted, there are many more unreasonable and improper gs given in these and other books of tradition, which, since are not true, cannot be worthy of the truth-speaking tongue prophet.

) The traditions recount many things in direct oppo- to the statements of the Koran. For instance, the tra- make Mohammed to have wrought numberless miracles, e Koran contains plain denials, that he wrought any: the s declare him to have been without sin, the most excellent atures of God, and the cause of the creation of the world at is therein; in opposition to the Koran, which exhibits sinner. In the Sura called "Brightness" are these Did he not find thee an orphan, and hath he not taken

" care of thee? And did he not find thee wandering in error, and " hath he not guided thee?" which is thus paraphrased in the " Tefsiri Tibyan,"—" O Mohammed, he found thee destitute of " wisdom, laws, or ordinances, and guided thee with his grace." And in the Sura " Consultation," " Thou didst not understand " what the book was, nor what the faith was; but we ordained it " for a light, and we will thereby direct such of our servants as " we please." According to these verses, Mohammed was at the first ignorant and unbelieving, and having no knowledge of either the revelation or the faith; yet in the traditions he is represented as being born a believer, and as working many miracles in his childhood.

(5.) Many of the traditions are at variance with one another. Thus, in the " Haqq-ul-Yakin," it is reported from Imam Zein-ul-Abedin, that man is not forgiven on account of lamentations, worship, prostrations, adoration, fasting, and self-mortification, but only by the will of God. On the other hand, a number of traditions state, that sins are forgiven, and much merit acquired by reading the Koran, purifications, and almsgiving. Again, in the same book, leaf 187, it is written that no one will be brought to the judgment without having been tormented; but in contradiction to this, many traditions affirm that the greater number of believers will enter Paradise without rendering account of themselves. In like manner it is recounted therein, with evidence in support of the statement, from Imam Mohammed Bakir, that in the day of judgment Mohammed will be called for first of all; but in opposition to this, in leaf 188, we read that before anybody else, Noah will be demanded. In Vol. ii., leaf 175, of the " Hyat-ul-Kuloub," it is related that Mohammed said, " During the night journey I saw Jesus in the second heaven;" but in leaf 180, it is said, on the authority of Ibn Babiwihi Iman Mohammed Bakir, that he saw Jesus in the seventh heaven. In short, there are very many conflicting traditions besides these; and it is a fact not necessary to prove, that many traditions accepted by the Sunnis, are rejected by the Shias; as also that the learned are very uncertain as to the truth or falsity of some. And in the book of Kafi, in the Chapter on the variations among traditions, it is written, that " Ali Ibn Ibrahim said to Ali Ibn Talib, ' I find that some of " ' the traditions handed down from Mohammed, contradict one " ' another, and that you even do not count them reliable. What " ' is the reason of this, and how shall we know a true tradition?'

"Ali then explained to him several criteria by which he might "distinguish the true traditions from the false; but Ali Ibn Ibra- "him, not being satisfied with this, again asked Ali, 'What must "'be done in the case of two conflicting traditions, both of which "'the people consider true?' Ali told him in reply, that the "one which obtained most respect from the Ulema and the judges "must be considered true. Again, Ali Ibn Ibrahim said, 'If "'the Ulema and judges are agreed as to the truth of both?' Ali replied, 'You must have patience till your Imam comes; "'for it is better to remain patiently in doubt, than to understand "'the differences and perish.'"

Since, then, very many of the traditions are at variance with one another, and opposed to the statements of the Koran, and a large number of them are of an improper character, it is clear that they can have no weight as proof in matters of religion. In conclusion: although Mohammed should have really wrought miracles, yet inasmuch as the Koran contradicts the Gospel, he cannot be considered a prophet, nor the Koran the Word of God. For Christ commanded those who believed on him to beware of false prophets; because that, either by deception, or by the aid of Satan, it was possible for false prophets to exhibit wonderful signs similar to miracles. As in Matt. xxiv. 24, and Gal. i. 8, 9, where it is taught, that he who speaks contrary to the Gospel is a liar, although he should assert a prophetic mission, or even appear clothed with the attributes of an angel. Therefore it is not sufficient to attest the truth of a divine mission, that one should exhibit wonderful signs; but more than this, his word should be in accordance with the Gospel, and he must be able to satisfy the tests which were laid down in the Introduction and in the beginning of Part III. Only in this case can he be accepted as a prophet of God, his word as the Word of God, and his wonderful works as true miracles.

And what signification shall we attach to the character and conduct of Mohammed, as exhibited in the verses now to be quoted? In the Sura called "The Conspirators," we read, "O prophet, "we have allowed thee thy wives, unto whom thou hast given "their dower, and also the slaves which thy right hand pos- "sesseth, of the booty which God hath granted thee; and the "daughters of thy uncle, and the daughters of thy aunts, both "on thy father's side, and on thy mother's side, who have fled "with thee, and any believing woman, if she give herself unto

" the prophet, in case the prophet desireth to take her to wife. " This is a peculiar privilege granted unto thee above the rest " of the true believers. We know what we have ordained them " concerning their wives and the slaves which their right hand " possesses, lest it should be deemed a crime in thee."

Mohammed had, at the time of his death, nine wives, besides concubines, and according to some historians he married in the course of his life eleven; and according to others, fifteen wives. And as, in the commencement of the Sura called " Women," there had been laid upon Musulmans a prohibition against marrying more than four wives, he brought forward the above passage to make it lawful for him, as an exception, to have nine wives, besides concubines. The passage admits also the signification, that Mohammed is privileged with permission to take for wives or concubines as many women as he wished. Thus it is plain that Mohammed quoted this passage to legalize his infringement of the prohibition against having more than four wives, contained in the Sura called " Women."

It was also laid down in the code of Islam, that those who had a plurality of wives should make no distinction between them, but treat them all alike; and here, again, Mohammed, in order to escape this rule, brought forward the next verse:—" And thou " mayest take unto thee her whom thou shalt please, and her " whom thou shalt desire of those whom thou shalt have rejected; " and it shall be no crime in thee." In the Sura called " Prohibition," it is written, " O prophet, why holdest thou that to be pro- " hibited which God hath allowed thee, seeking to please thy " wives, since God is inclined to forgive, and merciful? God " hath allowed you the dissolution of your oaths." The " Hyat-ul-Kuloub," Vol. ii. chap. 55, thus gives the reason for the descent of this verse:—" One day when Mohammed was in the " house of Hafza, Mary the Copt was busied in her service, and " during the interval of Hafza's absence on some business, he " lay with her. When Hafza learned what had taken place, she " reproached Mohammed angrily, saying, 'Thou didst lie with a " 'slave on my day, and in my bed.'" He being ashamed, said " 'to her, Cease from these words; henceforth I have forsworn " 'Mary, and will never lie with her more.'"

The Tefsiri Tibyan, also cites this tradition as giving the occasion on which this passage was revealed. But as Mohammed loved Mary, he did not wish to leave her, and so, repenting that

he had thus sworn, he uttered the above passage in order to quiet Hafza, and to enable him to break his oath. Again, according to Vol. ii. chap. 53, of the "Hyat-ul-Kuloub," where the narrative is given in full, Mohammed went one day to the house of his freedman, and, lifting up the curtain, he saw Zeid's wife Zeinab, and being greatly astonished at her beauty, he exclaimed, "Praise "be to God the creator of light; and blessed be God the most "excellent of Creators!" Afterwards, when Zeid returned to his house, Zeinab related to him what had happened, and he, either from fear, or out of sincere regard for Mohammed, divorced his wife, whereupon Mohammed married her: and, as if to explain that God had commanded him to do so, produced the following passage in the Sura called "The Conspirators:"—"And remem- "ber when thou saidst to him unto whom God had been gracious, "and on whom thou also hadst conferred favours, keep thy wife "to thyself, and fear God: and thou didst conceal in thy mind "that which God had manifested, and didst fear men; whereas it "was more just that thou shouldst fear God. But when Zeid "had determined the matter concerning her, (that is to say, had "divorced his wife,) we joined her in marriage unto thee, lest a "crime should be charged on the true believers in marrying the "wives of their adopted sons, when they have determined the "matter concerning them, and the command of God is to be per- "formed."

The simple reason of the descent of this verse is, that Mohammed understood well that the matter concerning Zeinab would get abroad among the people; he knew, too, that the Arabs would be offended with him on account of it, because, according to their customs, it was unlawful for a man to marry the divorced wife of his adopted son. And though he endeavoured to suppress his love for Zeinab, yet at last, not being able to endure any longer, he produced this verse, purporting that God had commanded this marriage with the wife of his adopted son, thus wishing to cover the disgrace by its means. The Tefsiri Tibyan explains the cause of this revelation in the same manner; and it is plain that if this act of Mohammed had not been the cause of offence and reproach, he would not have endeavoured to hide his love for Zeinab.

Now do not these passages show that Mohammed was full of sensual desires? And what shall we say to his obtaining special revelations to permit him to take more wives, when he was not content with four; to annul his oath that he might gratify his

passion, and to enable him to love and marry the wife of another person? Is it possible that God could have legalized conduct contrary to his own laws and ordinances; that He should allow the breaking of an oath, or the loving the wife of another? It cannot be so. Such conduct in the sight of a holy God is undoubtedly highly improper. Thus there can be no doubt that these verses are entirely of Mohammed's own composition; and as he taught the people that these repulsive passages were a divine revelation, we are compelled to consider his assertion considering the other parts of the Koran as untrue; and thus it becomes plain that the Koran is not the Word of God, but only the work of Mohammed. Now, beloved and earnest reader, do not be offended if these arguments of ours appear to you unpleasant and harsh. Our object is neither to revile Mohammed, nor anger you; but in the pursuance of a sacred duty has this book been written, to explain the true state of the case. If thou wilt only put aside prejudice, and, praying to God for the light of his guidance, will examine this book, thou wilt understand, by his help, all the things which we have said concerning Mohammed and the Koran are true.

Although, in regard to other actions of his life, Mohammed was a sagacious and intelligent man, showing, as he did, great attention and experience in worldly affairs, and generosity and affection towards his followers and relations; yet (as we have shown above) he had no idea of inward purity, and (as will be seen from the following narrative) was bitter and revengeful towards his enemies. Thus, before the battle of Bedr, when Mohammed sent Abdullah Ibn Jahsh with eight, or, as some say, with ten men, to revenge himself upon the Koreish, he furnished him with a letter, with orders to read and follow its instructions after three days. This man, according to the directions contained in the letter, went to a place between Mecca and Taif, called Batn Nakhle, and there awaited the approach of the Koreish caravan.

As it was the month of Rejeb, during which month war was forbidden among the Arabs, the caravan was proceeding in perfect security, unarmed, and with only four men in it, besides the camel-drivers. When Abdullah and his men saw this, Ukasha Ibn Mihsan, as a ruse, shaved his head so that the Koreish, supposing them to be pilgrims who had performed the usual ceremonies, might pass on with still greater security. Then Abdullah, considering the opportunity favourable, attacked them unawares,

killed one of the four men who accompanied the caravan, and took two prisoners, but the fourth, Naufal, escaped.

Abdullah then returned to Medina, having seized the whole caravan. But this affair becoming bruited abroad, not only the Koreish, but also most of Mohammed's followers were very angry that such a thing should have occurred in the sacred month. On this account, Mohammed, as if to show the people that he was displeased with what had taken place, would not accept of the fifth of the spoils, and endeavoured to attribute the affair to Abdullah's own arrangement. And when he learned, that notwithstanding it was spread about among the Arabs that the Musulmans allowed war and plunder in the sacred months, and that also Abdullah and his companions were estranged from him on account of his conduct towards them, he brought forward the following passage in the Sura called the "Cow," both to justify himself from the accusation to pacify Abdullah, and to make it lawful for him to take the fifth of the spoil:—"They ask thee concerning the sacred "month, and whether they may war therein; Answer, 'To war "'therein is grievous; but to obstruct the way of God, and in-"'fidelity towards Him, and to keep men from the holy temple, "'and to drive out his people from thence, is more grievous in "'the sight of God, and temptation is more grievous than to "'kill.'" Thus, just as he legalized his breaking an oath, his marriage with Zeinab, and the marriage of a man with the divorced wife of his adopted son, by bringing forward revelations; so by these verses does Mohammed justify war in the sacred month. The whole of the above story is given at length in the Rauzat ul Abbab, Vol. II. pp. 146, 147.

In like manner, on the road back, after the battle of Bedr, Mohammed ordered two of the captives, Nadher and Okba, to be slain; the reason for this act being that Nadher had said sneeringly that the Koran was composed of a number of fables; and that when Mohammed was preaching one day in Mecca, Abka wished to beat him, but was prevented by Abu Bekr. And again, Asma Bint Mervan having on one occasion satyrized Mohammed, on his return to Medina, he sent Omeir ibn Adij to kill her at night in her bed; and several months after the battle of Bedr, Kaab Ibn Ashraf was killed one night by Abu Naila, at the command of Mohammed, because he praised those of the Koreish who had fallen in that battle, and stirred up the people of Mecca to avenge their death; and when Abu Naila brought the head of

Kaab into the presence of Mohammed, the latter said, "Praise be to God." In the battle of Ohod, when Mohammed saw that his uncle Hamza was wounded and dead, he became very angry and said, "If God grants me victory over the Koreish, I will "wound and kill of them seventy such men as Hamza." Again, when Mohammed was fighting against the Jewish Beni Khariza, and besieging their fortress, they, trusting that upon the intercession of the tribe of Aus, Mohammed would spare their lives, left the fortress, and gave themselves up to him. But when that tribe entreated him to pardon these men, Mohammed handed the matter over to Saad, and, when the latter ordered them all to be killed, said, "This is the command of God." These Jews, being 700 in number, were all slain in one place in Medina.

Some time after this, Sulam Ibn-ul-Haqiq, who was also called Abu Rafi of the people of Khaiber, having shown some enmity to Mohammed, the latter ordered the poet Abdullah-Ibn Rewaha, with some other Musulmans, to go to Khaiber, and tell Sulam that Mohammed invited him to Medina in order to make him chief of the people, and that, when he had started to come, they were to kill him. Abdullah, in obedience to his orders, killed Sulam on the road. These matters are all related circumstantially in the "Insan-ul-Ayun," in "Ibn Khamis," and in the "Sirat-ur-Rusul."* According to the historians, Mohammed was present in twenty-seven battles, and by his command his followers made thirty-eight expeditions. Now such actions as these can never be considered worthy of a true prophet by intelligent and conscientious men.

A celebrated European savant, Dr. Weil, a thorough Arabic scholar, has published a work in German, on the life and acts of Mohammed, drawn from the most reliable Arabic books. In this book he shows, in accordance with the Arabian authors and the Koran, that in the outset of his career Mohammed was possessed with the idea that God had really sent him to teach the true religion in Arabia, and that, being from his childhood subject to fits, the phantasies which he saw during the state of unconsciousness, added strength to his belief. In the "Insan-ul-Ayun," Ibn Ishaq relates upon the authority of his elders, that, before the descent of the Koran, when in Mecca, Mohammed was under treatment for a disease with which he was affected, proceeding from the influence

* They are given in "Muir's Life of Mohammed."

of the evil eye; and that, after the descent of the Koran, he still had this disease; that he would become unconscious for a time, that he would tremble, his eyes being closed, and his mouth foaming, and that he would bellow like a young camel. Again, in the same book it is written, upon the authority of Aisha, that when Gabriel descended to him, he would become exceedingly oppressed, the sweat ran off his brow, his eyes became wild, and sometimes he would bellow like a young camel: and also upon the authority of Zeid Ibn Thabib, that at the time when a revelation descended to him, he became as one in great agony, and then, losing his senses, he became as one intoxicated. Abu Harira says, "While the "revelation was descending to him, none of us could look upon "him, because his mouth foamed, and his eyes closed, and some-"times he would cry like a young camel."* Now according to these and other accounts, there can be no doubt that Mohammed was subject to fits of epilepsy, for the symptoms above mentioned are exactly those of that disease. It should be noticed, too, that persons who suffer from this malady sometimes have very wonderful visions. Thus Mohammed, taking the things which he saw while in this kind of epileptic state for a revelation or an angel, did truly, in the first place, consider himself as having a commission from God, and afterwards asserted and proclaimed that his imaginations were inspired and the Word of God. And having fled to Medina, and escaped from the rule of the Koreish, he became the chief and ruler of his followers.

Although the general conduct of Mohammed shows him to have been an acute and subtle man, yet some of his actions are like those of other unstable minds. For instance: at the commencement of his career he showed great friendship and favour to the Jews, in order to attach them to himself. He also appointed Jerusalem as the Kebla, and adopted several of their ceremonies. But afterwards, when he found that the Jews had no inclination to join him, he abolished these ordinances, and began to show great enmity towards them. One one occasion he appointed limits to the liberty of marrying; on another, he overpassed those limits himself. Sometimes, when consulting with others about the difficulties which arose, he would approve and adopt the opinion of others in opposition to his own. For instance: at the battle of Ohod, the very reverse of his judgment was acted upon.

* Weil, p. 42. Muir, Vol. i. 22; Vol. ii. 87.

It was his desire to remain in Medina, and there give battle; but some of his followers, and especially those who were not present at Bedr, would not adopt his wish. And in the battle of the ditch, Mohammed wished to make peace, but Said Ibn Abada, and Saad Ibn Ma'az, were opposed to that course. Thus when he showed himself willing to make a treaty of peace, with the surrender of a third part of the date trees of Medina to the Beni Ghatfan, the chiefs of the tribes of Aus and Khazraj, that is to say, Saad Ibn Abada and Saad Ibn Ma'az, said to Mohammed, "If you are doing this according to the command of God, or according to your own judgment, we must obey; otherwise, if you do it only for our sakes, it is better that you should withdraw your proposal." Mohammed replied, "If God had given me direction in this matter, I should not have consulted with you; but I swear by God that I considered this measure expedient, in order to leave weakness and division among my enemies." But as Said did not agree with him, the proposal for a treaty of peace was set aside.*

At the battle of Bedr, too, Mohammed acted upon the judgment of others; that is to say, when he wished to encamp with his soldiers at a well near Medina, Hobab said to him, "If you are commanded by God to encamp here, certainly we must act according to his command; but if it is only your own opinion, it would be much better for us to go to the well which is furthest off." Which opinion of Hobab's Mohammed adopted.† And Mohammed's omitting to leave any definite directions as to the appointment of a successor after his death is a further proof that he was not a perfectly prudent man.

It was not so very difficult a thing for Mohammed to put forth the claims of a prophet in Mecca; for in comparison with the idolatry to which the people of Mecca were addicted, his principles and teaching were most excellent; and being also himself a man of winning manners and eloquent speech, and, moreover, one who cared for and protected the poor and weak, he had won the affections of most of the people. And the chief causes of the growth of his authority in Medina, and the increase in number of his followers, were the relationship and assistance of the tribe of Aus, and the hope of and thirst for plunder which possessed his followers. And setting this aside, the perpetual discord among the Arab tribes afforded in every way time and oppor-

* Muir, iii. 265. † Muir, iii. 96.

tunity for facilitating the object which he had in view, while he, too, ever carefully watching the position and circumstances of his enemies, took advantage of every opportunity when it occurred, by promptly making his attacks upon them. But although, towards the close of his life, the Arab tribes who lived at a distance had rendered their allegiance to him, yet in Medina itself there were those who did not show any respect to him; so that at the battle of Tabouk many of his followers disobeyed his orders, and went not together with the army: thus, Abdullah Ibn Abij, while going out of Medina with the rest, turned round, and returned with his men.

It is also established by several traditions, that the greater part of the Arabs did not truly believe in Mohammed, but only through fear became subject to him. Thus it is related on the authority of Aisha, that "When the prophet of God,—upon whom be peace,— "died, the Arabs went back from Islam, the Jews and Christians "lifted up their heads, and the hypocrites no longer concealed "their hypocrisy. And until Abu Bekr gathered the faithful "together, they were scattered like a flock on a winter's night." And again it is said, on the authority of Abu Obeida, that when the news of Mohammed's death reached Mecca, most of the Meccans wished to give up Islam and Mohammed; so much so, that Attab, who was governor of the city, dared not go out of his house for several days.* At last, however, during the Khalifates of Abu Bekr and Omer, the armies of Islam being always victorious, Mohammedan power went on continually increasing, and thus the religion was spread and established.

And as in this way conquest, spoil, dominion, and prosperity, fell into the hands of his followers, they shut their eyes to his faults and failings; while the soldiers attributed their victories, not to the skill and management of the Khalifs and generals, nor to the weakness and disunion of their enemies, but entirely to the favour and love of God to Mohammed, whom they believed to be the most excellent of the prophets, the noblest of all creatures, the worker of miracles; and to whom they attributed, according as each thought fit, characteristics worthy of all admiration, and acts worthy of all praise.

And although, in the Koran, Mohammed is not clothed with such attributes, yet the Khalifs, perceiving that the veneration and exaltation of him by his followers might be made useful for their

* Weil, p. 397.

own purposes, encouraged the dissemination of such ideas concerning him. For it was plain that the stronger the faith of the Arabs in Mohammed, the greater would be their zeal and enthusiasm in the prosecution of the holy war. Besides this, the belief among the Mohammedan soldiers, that whoever is slain in battle is a martyr, and, as such, enters Paradise without examination or punishment, is one other reason for their victories.

It may be observed, in conclusion, that the account which Dr. Weil has given of Mohammed, as stated above, is considered by European learned men as expressing the truth.

CHAPTER V.

"THE MANNER IN WHICH ISLAMISM WAS SPREAD."

It should be remembered that Mohammed discoursed eloquently; allowed a plurality of wives, and their divorce at pleasure; promised a Paradise suited to man's lower nature, consisting of carnal delights and sensual pleasures; that in order to gratify the idolaters, Jews, and Christians, who were then in Arabia, he adopted articles of faith and religious observances from each religion, and inserted them in the Koran; and that thus he diligently endeavoured to gain the hearts of the people, and to recommend Islamism. After having by these means attached a few persons to himself, he found that he could no longer remain in Mecca, and being aware that the people of Medina were at enmity with the Meccans, and that they would be willing to receive him, he fled thither. During the three years which followed the first announcement of his mission, only twelve persons became his followers; and thirteen years after, that is to say, the first year of the Hejra, only a hundred Meccans and seventy-five inhabitants of Medina accepted his doctrine. But at Medina, the number of his disciples increased greatly; and as, at that time, he became strong enough to make war upon those who opposed him, he promulgated a revelation concerning the holy war, and commenced fighting forthwith.

In the outset, he plundered a Koreish caravan, and defeated the Koreishites at the battle of Bedr: and, in after days, becoming as he did the head of a victorious army, and successful in most of the expeditions which he undertook; and having moreover threatened with war and death all those who would not respond to his demand that they should believe in his mission, his enemies feared him greatly. Thus many persons, some from fear and others from the hope of obtaining riches and honour, flocked to his standard.

In the eighth year of the Hejra Mohammed went with his army to Mecca, and, while there, Abbas brought Abu Sofian into his presence, to ask for him the pardon of his past offences. Mohammed asked, "Dost thou believe that I am the Apostle of God?" Abu Sofian replied, "Thou art more dear to me than father or mother; but I swear by God, I am at present in doubt as to thine apostleship." Upon this Abbas shouted, "Woe be to thee! "Become a Musulman, and say, 'There is no God but God, and

"Mohammed is the prophet of God,' or your head shall be cut "off." When Abu Sofian heard this, he believed. This story is given at length in the "Sirat-ur-Rusul."*

Malik Ibn Auf, the leader of the Arab soldiery who fought against Mohammed at the battle of Honein, became a Musulman solely from his desire to obtain certain things which were promised him by Mohammed. It happened thus: when the Musulman warriors obtained the victory at the battle of Honein, Malik Ibn Auf fled towards Taif. Whereupon Mohammed sent a man after him with the promise that, if he would embrace Islam, a hundred camels besides all the property taken from him after the battle should be returned to him. Malik accepted the proposal, and became a Musulman; and Mohammed, besides fulfilling his promise, appointed him to be the commander of a number of Arabs who had also embraced Islam.†

The people of Mecca, too, accepted the Mohammedan religion, not of their own free will and pleasure, but through fear; for Mohammed, after the Hejra, made war with them, and at Bedr, and in several other battles, vanquished the Koreish. At length, in the eighth year of the Hejra, he attacked Mecca unawares with 10,000 troops, and, as the Meccans were not prepared to fight, took the city with perfect ease.‡ As his first act, he ordered some of those who had mocked at him to be put to death, and others he pardoned; and after this the Koreish, feeling that they could no longer resist, embraced as a necessity the religion of Mohammed, and became subject to him. And, as is shewn by the histories, the greater number of the companions, Ansar and followers, became subject to Mohammed only in the hope of obtaining spoil, and becoming rich. As an example: After the conquest of Mecca in the battles of Honein and Awtas, the Mohammedan soldiers carried off very many of the wives and children of their enemies, besides much treasure and furniture,

But when, after the battle, the Beni Hawazin, on their joining Islam, asked that their captives and property should be restored to them, Mohammed gave back the captives and property which fell to himself and to the Beni Abdul Motalleb. The Mohajerin and Ansar also, following his example, gave up each one his share of the booty. But when the tribes of Tamim and Fuzara refused

* Muir, Vol. iv. 117, 118. † Weil, pp. 238, Muir, v. 155.
‡ Weil, p. 220. Muir, iv. 132, 133.

to do so, Mohammed gratified them by promising that they should have a sixth of all the spoil which might accrue from future expeditions. And when Mohammed delayed for a short time the division of the spoil taken at the battles of Honein and Awtas, the Musulmans, fearing that he would hand it over to his companions, took hold of his skirt and clamoured so loudly for their portions, that he left his caftan in their hands and took refuge behind a tree.* When they had become a little quiet, he said, "O men, give me "my caftan, and I swear by God that if you have taken as many "cattle as the trees of Tehama, I will not refuse one of them to "you. I swear by God that I have not taken a camel's hair more "than the fifth from the public property, and that fifth even I "always spend for you." On account of this event, Mohammed divided the spoil without any delay, as he was wont, and gave also from his own fifth a hundred camels and forty okes of silver each to Abu Sofian and his sons Yezid and Moawiyah: to Hakim Ibn Hisama, and Harith Ibn Hishama, and Soheil Ibn Amru, and Safwan Ibn Ummia, and others, he gave each a hundred camels: to others also he gave some fifty and some forty camels each. But the poet Abbas Ibn Murdas, not being content with fifty camels, Mohammed added yet other fifty to them. However, the Ansar and some other Musulmans were not pleased that Mohammed should have given so much of the booty to the Koreish, and one of them said, "By God! this is a wonderful thing, that while our "swords are hardly dry from the blood of the Koreish, he should "surrender our spoil to them. If this is by the command of God, "it behoves us to be patient; but if this is only the decision of the "prophet of God, let him make known to us our shortcomings." When Mohammed heard this he called the Ansar, and said to them, "When you were in error, did you not obtain direction through "me, and when you were poor, did you not find prosperity and wealth?" These circumstances are related at length in the "Sirat-ur Rusul," and in the "Insan-ul-Ayun."† And in the last-mentioned book it is written that there were three parties whom Mohammed wished to draw to himself by every kind of gratification and gift. The first, those who were not Musulmans at that time, such as Safwan Ibn Ummia, whom he gratified in order that they might embrace Islam. The second, those who with great difficulty

* Weil, p. 239. Muir, iv. 150.

† Weil, 239—241. Muir, iv. 151—154. See also Weil, p. 239, note.

accepted Islam, such as Sofian Ibn Harb, in order that they might remain stedfast; and the third were persons like Abina, and Akra, and Abbas Ibn Murdas, with whom Mohammed thus dealt in order to restrain them from wickedness. There are several traditions confirming the above in the Rauzat-ul-Abbab. Thus it was that Mohammed propagated his religion in the greater part of Arabia; and after his death, the Khalifs, also, by similar agencies, zealously sought to promote Islamism, and, sending troops into other countries, enforced the laws of the Koran everywhere by the sword.

Thus, when Abu Bekr succeeded to the Khalifate, he assembled the Moslem soldiers at Zulkissa for the purpose of making war with the unbelievers and Christians. He then appointed eleven generals over them, into whose hands he delivered a firman, to the effect that they should invite the unbelievers and apostates to embrace Islam, and to give protection to such as responded to the call, but to wage war with those who refused to accept the religion until they submitted; and as for the apostates, no mercy was to be shown to them: they were to be destroyed by fire, and their families carried off as slaves.* In short, those who obeyed the call to embrace Islam upon the forcible evidences displayed in its support found safety and peace, but those who made any show of refusal were compelled to submit their necks either to the trenchant cimitar, or to the yoke of obedience and tribute.

In this manner was the standard of Islam planted in the conquered countries; and a hundred years had scarcely elapsed after the Hejra before the Arab armies had overrun Syria, Arabia, Persia, Egypt, and some parts of Asia Minor, and spread the Mohammedan religion in all. And when the Khalifate had passed to Omer, as the Persians had refused a proposal that they should accept Islam, he sent an army into Persia to compel their acquiescence. As, however, the Persians still rejected the invitation, the Arabs commenced the war, and after having been defeated three times, were at last successful in their fourth attack, and subjugated the provinces on the banks of the Euphrates. Afterwards, when Yezdijird ben Shehriar, the last of the Sassanide kings, occupied the throne of Persia, Saad ibn abu Wakass, the Arab general, sent an ambassador to him, inviting him to embrace Islam. But Yezdijird, being very angry at this effrontery of Saad, pushed forward

* Weil's "History of the Khalifs," Vol. i. pp. 14, 15.

a very large army to resist the Arab troops. The two armies met at a place called Kadisia, where the Persians were conquered and put to the rout, and the royal standard, called, "Direfshi Kavian," fell into the hands of the Arabs. And once more, in the twenty-first year of the Hejra, in the plain of Nahavend, which is in the neighbourhood of the city of Hamdan, the Arabs were victorious, and made themselves complete masters of Persia. Yezdijird fled to the province of Merv, where he perished by the hands of a miller. Thus was Persia added to the possessions of Islam, and was ruled over by the Arabs for two hundred years. During this time the greater part of the people became Musulmans in order to escape the violence and oppression of their conquerors; and of those who refused to do so, some were slain by the Arabs, and others, leaving their native country, emigrated to Beloochistan and Hindostan.

The descendants of those emigrants, who are called Guebrs, or Parsees, still live in those countries, and follow the religion of their ancestors, *i.e.* that of Zoroaster. In like manner, as Saad conquered Persia, so, during the Khalifate of Omer, did Khaled and Moawiyah subjugate the provinces of Syria, and Amr Ibn ul Aas, Egypt, bringing their inhabitants to receive Islam.

As has been already explained, before the flight of Mohammed, his followers were very few in number, while the Koreish, the Jews, and the Christians opposed him, and (as we have shown from the Koran) required of him miracles in proof of his mission. The people of Mecca, too, said that he was possessed; as we find in the Sura called "Al Hejr"—"They say, 'O thou to whom the "admonition hath been sent down, thou art certainly possessed with "a devil.'" They said also that the Koran was a series of dreams, or that Mohammed had arranged it out of his own head, as the poets: thus in the Sura called "The Prophets,"—"They say, 'It is "a confused heap of dreams; nay, he hath forged it; nay, he is a "poet: let him come unto us, therefore, with some miracles, as "those who were sent before, came.'"

And, as we have mentioned above, they called the Koran "manifest sorcery," and Mohammed a sorcerer. But when, after his flight to Medina, Mohammed had gathered an army there, had vanquished the Koreish, and had taken Mecca, then most of the Arabs dared no longer oppose him, or speak evil of his mission, and were compelled to conform to Islam. Having in this way become invested with authority and power, he began to assert that he had

been commanded by God to wage religious war; and thus, according to the passage in the Sura called "the Spoils," "Therefore fight against them until there be no opposition, and the religion be wholly God's," he proclaimed war against those who opposed him and refused Islam, and compelled them to submit. And from that time to the present the Mohammedan Khalifs and Sultans have acted in the same manner; and wherever a Mohammedan, or one of another creed in a Mohammedan country, perceiving the absence of truth in the Koran, has begun to allege his reasons for thus believing, he has been adjudged to death without delay. So that, from the time of Mohammed until now, no one has dared, in a Mohammedan country, to examine the Koran with freedom, to show what is true and what is untrue in it, or to explain what is worthy of reprobation and what worthy of praise. And those who, having understood that the Koran is untrue, leave Mohammedanism, must, according to a verse in the Sura, called "Women," certainly be apprehended and killed; for it is written, "And if they turn back, take them and kill them wherever you find them." But it is impossible that truth can be proved by the sword, or that men can be forced to believe in God, and love Him heartily, by compulsion; and as violence is only obstructive of true faith, and its use improper in calling men to religion, it must be conceded that a religion in which compulsion and war are lawful (for such a purpose) cannot be of the truth.

Therefore the fact that Mohammedanism was propagated by the sword is a conclusive proof that it is not of God. On the other hand, that the Christian religion recognises no compulsory agencies of this kind, and that its doctrines have been disseminated in the world simply by means of preaching and teaching, has been explained at length in Part II., Chapter 7, of this book. Thus we conclude that the Gospel is proved to be, in this respect also, more excellent than the Koran.

Some Mohammedan doctors bring forward the wars of Israel with the Canaanites, and those of David with his enemies, to show the lawfulness of war in behalf of the spread of Islam. But this assertion of proof proceeds entirely from their want of acquaintance with the contents of the Old Testament; for God did not command Moses to invite the Canaanites to believe, and, on their refusal, to make war with them, but on account of their sins and wicked *works* did He order the children of Israel to destroy the Canaanites utterly. Therefore the wars of the children of Israel

were in no wise for the propagation of religion; but only the accomplishment of the wrath of God in punishing the wickedness of the people of Canaan by the agency of the Israelites. For a full explanation of which see Deut. viii. 2; xx. 16, 17, 18; ix. 3, 4, 5.

The wars of David also were not religious wars: he fought with other powers, who were his enemies, merely as a king maintaining the independence of his government.

To conclude this discussion:—It has been satisfactorily proved by what has been said in the foregoing pages, that neither the contents of the Koran nor the character of Mohammed accord with those criteria which mark a divine revelation, and are the signs of a true prophet, as laid down in the Introduction, and in the beginning of Part III. Therefore it is beyond doubt that Mohammed is no true prophet, and that the Koran is not the word of God.

But if some of the followers of Mohammed should say, in repudiation of our arguments. "How is it that Islam became so widely spread in the world, and has continued to be up to the present time, if it is not true?" it will be a sufficient reply to say that false idolatrous systems were in existence long before the religion of Mohammed, and that their followers are four or five times as numerous as the Musulmans; yet God has not prevented their spread and continuance to this extent. Thus the appearance and continuance of a sect or religion can be no certain proof of its truth. And forasmuch as the Most High has not revealed to us His high purpose with regard to every thing, mankind cannot understand for the most part what are the hidden designs of God in the events which take place in the world, or the spread of false religions.

But, in accordance with what is found in the Gospel, it may be assumed that God did not prevent the appearance of Mohammed and the dominion of Musulmans, for two reasons; First, that as, in those days the greater part of the Christians who dwelt in Syria, the Hejaz, and Egypt, had forsaken the teaching of the Gospel, and were walking in paths of error, the rise and rule of Mohammed was permitted as a punishment to them, and to prevent them from wandering further from the truth. The Second is, that idolatry should not obtain more importance and power in the world. And it may be gathered from Isaiah lx. 6, 7; xix. 23—25, that when the Christians shall have again become obedient to the precepts of the Gospel, and are found

carrying them out in practice, with all sincerity of heart, then shall all such calamities be removed from them, and Mohammedans, too, will believe in Christ, and thus find the way of salvation. And at last, all, whether Mohammedans, Jews, or the other nations of the world, shall believe in Christ and be joined to His people; as will be seen in Isaiah ii. 2—5, Chapter xlix and lx., and other passages of the Holy Scriptures.

Then shall come to pass what is written in John x. 16, and Phil. ii. 10, 11. Christ describes one of the signs of the last days thus, *vide* Matt. xxiv. 14.

According to this verse, the preaching of the Gospel among all nations of the world is one of the signs of the last days. And this sign is even now appearing; for hundreds of heralds of the Gospel are going forth from Europe to heathen countries, and are teaching them the Christian religion. And God has vouchsafed to their preaching such a power and influence, that in a very short time several hundred thousands of the inhabitants of America, Africa, Hindostan and the isles of the Ocean, have, through the agency of Christian teaching, relinquished their idolatry and wicked works, and embraced Christianity; and the number of such believers is daily increasing.

And at the last day, Christ, coming again, for the second time, will descend from heaven to earth with power and glory, when He will dignify His true followers with salvation and happiness, but those who have not obeyed the Gospel will be the objects of His wrath, as is written in 2 Thess. i. 6—9, and described by the Apostle John in Rev. xix. 11—21.

Oh reader of this book, my friend! I wish thee to know that the arguments which have been brought in reference to Mohammed and the Koran have not been used out of enmity, or with a sinister motive. It is only as I have been touched by your perilous condition that I have explained, as a duty before God, that Mohammedanism is not true, and thus, that it is impossible to obtain salvation by it. It may be that by this means thou wilt wake up from the sleep of indifference, and, perceiving that the path which thou hast taken is that of error, wilt turn to the true way, even the religion of Christ, and there, finding salvation from danger and destruction, wilt obtain everlasting bliss.

And since, according to the command of Christ in Matt. xxviii. 19, 20, it is the bounden duty of Christians to teach the doctrines of the Gospel to all the nations of the world, it is in the fulfilling

of this duty that I have composed this book. Therefore, if, through negligence or pride, thou dost neglect the things which have been set forth, and refuse the salvation of Christ, thou wilt be accountable to God for so doing in the day of judgment. But if thou hast been sincere, and without prejudice, most certainly thou hast perceived, from the arguments and proofs which have been adduced up to this point, that the Koran is not the Word of God, and that Mohammed is not the prophet of God; and this being the case, it behoves thee for thy salvation to leave them now, and to hasten to embrace Christianity.

And now listen with deep attention to the exhortation with which I close this book. It has been already shown, that as man cannot save himself from the penalty of his sins and the torment of hell, he has most urgent need of a Saviour; and that that Saviour is, according to the Holy Scriptures, Jesus Christ, by whom alone can man obtain the forgiveness of his sins, acceptance with God, and eternal happiness. Now if thou art a seeker after true happiness and eternal glory, neglect not the attainment of this salvation; ponder again and again, with all thy mind, the things concerning salvation by Christ which we have set forth in this book; and if thou canst obtain a copy of the Gospel, read it, too, with earnest care, praying constantly and with deep humility to God for the light of His grace and guidance. So, through the riches of the Divine favour, knowing that the Gospel is the guide in the path of truth, and that Christ is the perfect and only Saviour, pray that thou mayest have perfect faith in Him, and that, through the merits of His sufferings and death, thou mayest find pardon for all thy sins, and, by this, peace of heart and eternal happiness. If thou wilt thus persevere in prayer and supplication, most certainly the light of God's truth will shine into thy dark heart; and knowing Christ to be thy Saviour, thou shalt have spiritual comfort and joy. And then shalt thou experience in thine own heart that perpetual happiness of the true Christian which has been explained in Part II., Chapter 5, of this book; and living in the practice of the precepts of the Gospel, and becoming established in the love and obedience of Christ, and patiently bearing all kinds of wrong which may be done thee on this account, thou shalt find the assistance of God from day to day increasingly granted to thee; so that, if need be, thou wilt not count thy life dear for the sake of Christ. And when thou passest away from this fleeting world, with joy and gladness shalt thou

depart for the world which ever abideth, where, in the immediate presence of God, thou wilt be crowned with eternal happiness and glory. As it is written in the Gospel, "Eye hath not seen, nor ear heard, neither hath it come into the mind of man to conceive the things which God has prepared for those who love Him in Christ Jesus."

Therefore fear, and beware of rejecting this endless salvation and glory which is by faith in Christ; and take heed, that when thou art persuaded that Christ is the way of salvation thou draw not back from the faith through the fear of men, or because of their persecution of thee. For he who, through fear of the people hides the truth, and in any way denies Christ, will be deprived of the Divine blessing, and at last be subject to the wrath of God, as it is written in Matt. xx. 28, 32, 33; and also Matt. v. 11, 12.

But if, through pride or carelesness, thou rejectest Christ, and the salvation which is by Him, know thou that neither in heaven nor in earth wilt thou find any other refuge or hiding-place than Him; as He declares in John xiv. 6, and John iii. 36, where He says, "He that believeth on the Son hath life, but he that believeth not the Son shall not see life, but the wrath of God abideth on Him."